CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 37.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, SEPTEMBER 12, 1846. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

ANNALS OF THE ENGLISH BIBLE.

This is the title of two large octavo volumes published during the last year, and evincing great learning and industry. In the North British Review is a condenced abstract of its contents, which we have still further abridged, in order to bring it within our limits. It is well for us to be reminded of the toils and sufferings by which our religious privileges have been bought.

In very early times, portions of Scripture had been translated into the Saxon language. But before the thirteenth century nothing effectual was done for the English people in this department. JOHN WYCLIFFE, a native of Yorkshire was born in 1324, and came into public view as a reformer at the age of thirty-six, maintaining a conspicuous position for twenty-four years, which were devoted to incessant labor in the cause of truth, learning, and godliness, of which he was the brightest example in that age. We have the most satisfactory evidence that his translation of the Bible told powerfully on the community, and was the principal cause of that "extensive reformation" of *manners* spoken of by Mr. Hallam.

Knighton, a contemporary, complained bitterly that "this Master John Wycliffe translated the *Gospel* out of Latin into English, and thus laid it more open to the laity, and to women who could read, than it had been formerly even to the most learned of the clergy." The jewel of the church, said he, "is turned into the sport of the people, and what was hitherto the principal gift of the clergy and divines, *is made forever common to the laity.*" Animated by similar feelings, an English council, in 1408, decreed that "the translation of the text of the Holy Scripture out of one tongue into another is a dangerous thing." Therefore, translation was forbidden by them "under pain of the greater excommunication."

Notwithstanding such threats the word of God grew and multiplied. The term "Lollard," indeed, was applied to many who did not embrace all the doctrines of Wycliffe, though they echoed his complaints against the heirarchy. In the year 1382, Knighton states that their number had very much increased, and that every second man in the country was a Lollard, "*i. e. Protestant.* He states, moreover, that their teachers are always pretended to have a great respect for "Goddis Law," to which they declared themselves strictly conformed both in their opinions and their conduct. They were also "mighty in words," and both men and women were distinguised by the same modes of speech, and "by a wonderful agreement in the same opinions."

It was not by *books* only that the reformed doctrines were then propagated. There was a body of itinerant preachers called "*Poor Priests!*" who proclaimed the Gospel throughout the land in churches and churchyards, in the midst of fairs and markets, or wherever multitudes were convened. They were denounced by the authorities and cited to the tribunals, because, "by their subtle and ingenious words, they contrived to draw the people to their sermons, and to maintain them in their errors." Supported in their home mission by the liberality of the faithful, they were free to fly from city to city when persecuted "by the *clerks of Antichrist*, as Christ biddeth and the Gospel"—"coming and going after the moving of the Holy Ghost, and not being hindered from doing what is best by the jurisdiction of sinful men." The preaching priests would not take benefices, lest they should thereby countenance the iniquity of patronage, commit the sin of simony, or be tempted to live in idleness, misspending honest folk's money.

* * * * *

He did not perform it in vain. The people, even the soldiers, read it with avidity. "Dukes and earls," also, "this powerful defenders and invincible protectors," were busily engaged in transcribing and studying its precious contents.

The translator, conscious that he had done a great work, frequently expressed himself in the boldest terms. "The authority of Scripture," said he, "is independent on any other authority, and preferable to every other writing." "Among his latest acts," says Dr. Vaughan, "was a defence in Parliament of the translation of the Scriptures into English. These he declared to be the *property of the people*, and one which no party should be allowed to wrest from them."

It is a singular circumstance that this translation has never been printed! The New Testament, it is true was printed three hundred years after it was finished; but the entire Bible now 464 years old, has never been committed to the press. That it was extensively read however is evident from the virulent opposition it excited. "Mere gleams of light, obtained from the Sacred word, were sufficient," says our author, "to bring down the wrath of the oppressor. During the fifteenth century, various cases of abjuration and burning for heresy had occurred. Particular periods are then to be marked as *seasons* of persecution."

* * * * *

Such was the state of things when WILLIAM TYNDALE, the first translator of the Bible from the original languages into English, commenced his labors. The parentage of illustrious characters is sometimes involved in an obscurity which baffles all research; and it is amusing to see how biographers puzzle their brains to connect their heroes with some respectable genealogy. Mr. Anderson, with all his Christian philosophy, is not free from this—shall we call it weakness!—

And, accordingly, he searches diligently and vainly in Gloucestershire for the paternal mansion of the martyr—Tyndale.

Tyndale, however, was the name of a good old stock; and our translator was *probably* the son of Thomas Tyndale, by Alicia Hunt, of North Nibly in Gloucestershire, and was born in 1484—5 or 6. He was educated at Oxford, where he was distinguished by his attainments in the classics and his knowledge of the Scriptures, which he labored to inculcate on the minds of his fellow-students. This zeal was offensive to his superiors; and though there is no reason to think he was expelled, yet says Foxe, "spying his time, he removed to the University at Cambridge, where he likewise made his abode a certain space." About 1520 he used often to preach in Briston, and in various towns and villages in the neighborhood of Little Solbury Manor, where he was a tutor in the family of John Walsh.

There he had debates with abbots and other clergy who frequented the house; for Sir John "kept a good ordinary;" and the tutor had an opportunity of occasionally discussing "God's matters" with well-beneficed dignitaries. Once Sir John and his lady were at a banquet, given by those great doctors, "where they talked at will and pleasure, uttering their blindness and ignorance without resisting or gain-saying."—Their arguments being repeated to Tyndale, he refuted them from Scripture.

"Well," said Lady Walsh, "there was such a doctor there as may dispend £100 a year, and another £200 and another £300; and what! were it reason, think you, that we should believe you before them!"

It was in this house that Tyndale conceived the purpose of translating the Scriptures.

"As long," said he, "as the clergy can keep the Scripture down, they will so darken the right way with the mist of their sophistry—with arguments of philosophy, and with worldly similitudes, and apparent reasons of natural wisdom, and with wresting the Scriptures unto their purpose—that though thou feel in thine heart, and art sure how that all is false that they say, yet couldst thou not solve their subtile riddles.—*Which thing only moved me to translate the New Testament.* Because that I had perceived, by experience, how that it is impossible to establish the people in any truth, except the Scripture were plainly set before their eyes in their mother tongue."

A rumor soon spread abroad that he was tainted with heresy, and owing to secret accusations he was summoned before the Chancellor of the diocese, "who threatened him greviously, reviled him, and rated him as though he had been a dog." Having escaped from the hands of this man, he was soon after in discussion with a learned divine, who, when forced into dilemma, exclaimed, "we were better without God's law than the Pope's." To this ebullition, so characteristic of the times, Tyndale replied, "I defy the Pope and all his laws, and if God spare my life, ere many years, *I will cause a boy who driveth the plough to know more of Scripture than you do.*"

Finding the *Italian* diocese of Worcester too hot for him, and fearing that he should fall into the unmerciful hands of the *spirituality*, he set out for the metropolis, bringing with him an introduction to Tunstal, Bishop of London, the future burner of the New Testament. It was his first and last attempt to procure a patron, for his whole life was distinguished by a love of independence, very rare in those days even among reformers. No public character ever evinced more noble self-reliance—none ever trusted princes less, or Providence more. He was told by the great man that his house was full—that he had more than he could well find. Tyndale abode almost a year in the city, studying the church and the world at head-quarters. "I understood," said he, "at the last, not only that there was no room in my lord of London's palace, to translate the New Testament, but also, that there was no place to do it *in all England.*"

He therefore embarked for the Continent, and remained in Hamburg about a year, busy at his translation, being supported by the liberality of a London merchant. It has been generally supposed that he went at once to Luther, and was leagued with him in this work. But this is a mistake—he never set foot in Saxony before the publication of his New Testament. From Hamburg he removed to Cologne on the Rhine in 1525, accompanied by his amanuensis, William Roye. There he committed to the press, the New Testament, in the form of a quarto volume. But the printers had not proceeded far, when the work was interdicted. They managed, however, to secure the printed sheets, and sailed with them up the Rhine to Worms, where they resumed their task in safety, and with renewed zeal.—When Cochlæus, an indefatigable defender of the "Old Learning," discovered, by *intoxicating the printers*, that the "two apostate Englishmen learned, skilful in languages, and fluent," were actually printing three thousand copies of the New Testament in England with the design of "making all England Lutheran," he was "moved with fear and wonder," and induced the authorities to interpose. He also wrote to Henry VIII. and Cardinal Wolsey, "that they might, with the greatest dilligence, take care lest that most pernicious article of merchandize should be conveyed into all ports of England."

Mr. Anderson has shewn clearly, that "the undivided honor of translating the New Testament remains with Tyndale alone;" but on the value of the work as a version, he has not said so much as we could have wished—having noticed it, indeed, but slightly, and only in passing. Yet a critical examination of all our English translations as they have been printed side by side by Mr Baxter, so as to trace to its source the *language* of our venerable standard Bible, would be interesting and instructive; however, the theme is too large to be even touched on by us at present.

"The incontrovertible proof of Tyndale's erudition, whether as a Greek or Hebrew scholar, is to be found in the *present* version of our Bible, as read by millions. The circumstance of its being a *version*, five times derived, is an advantage altogether peculiar to itself; while, notwithstanding this fivefold revision of the Greek and Hebrew original, large portions of Tyndale's translation remain untouched, or verbally as the translator gave them to his country. It is, indeed, extraordinary, that so many of Tyndale's correct and happy renderings should have been left to adorn our version, while the terms substituted in other instances still leave him the palm of scholarship. When the incorrect, not to say injurious sense in which certain terms had been long employed, is duly considered, the substitution of *charity* for love, as Tyndale translated, of *grace* for favor, and *church* for congregation, certainly cannot be adduced as proofs of superior attainment in the original Greek."—*Annals* i. p. 27.

"Tyndale's prose has been read in Britain ever since, and that too, 'every Sabbath-day;' for, notwithstanding all the confessed improvements made in our translations of the Bible, large portions in almost every chapter still remain verbally the same as he first gave them to his country. In this, it is true, he was merely a translator, but then the *style* of his translation has stood the test of nearly ten generations. It has been their admiration all along, and it will continue to be admired while the language endures."—p. 245.

The New Testament arrived in England in January, 1526. The history of this importation of "pernicious merchandise" is full of romantic incidents, and "if only the half were told, would be one of the most graphic stories" in our annals. "No seige by sapping and mining which England has ever since achieved, could furnish a tenth part of the incident, or evince half the courage by which she was herself assailed."—*Annals* i. p. 88.

Think of the tremendous forces that were acting in combination against the introduction of the printed Scriptures into England in the native language. Henry's royal honor was staked to vindicate his proud title of Defender of the Faith, which he had won in controversy against *Lutheranism*, the opprobrious designation now employed towards all the friends of the English Testament. His chancellor, Wolsey, was next to him in power—a man of vast wealth and inordinate ambition—an intriguing aspirant to the Papal chair, and virtually Pope of England, both from his political influence which enabled him to dictate to the Court of Rome, and his new office as Vicar. He had just established Cardinal College in Oxford, designed to make that University the most glorious in the world; which college he amply endowed with the revenues of several small monasteries, and filled with the most talented young men he could find, in order expressely to counteract the new learning, and maintain the old faith in its integrity.

Wolsey, roused by a personal satire against himself, commenced the work of persecution by instituting a secret search for *books*. It was found that Garret a curate in London, had been in the habit of conveying large quantities to "a little flock" in Oxford. He and all suspected of receiving the books were cast into prison. Among these were a number of the students of Woolsey's own college. They were immured in a dungeon where getting no food but salt fish for five months, four of them died.

Dr. Barnes having, in a sermon, ridiculed the cardinal's golden shoes, golden cushions, and red gloves, was called upon to "abjure or burn."—After painful suspense, he was persuaded to abjure, and Wolsey had triumphant revenge. In St. Paul's on Sabbath day, he sat enthroned in state, and clothed in purple, surrounded by thirty abbots, mitred priors, and bishops, while Fisher preached against the "heretics," and then baskets full of books were thrown into a fire kindled without. Barnes and his fellow abjurers were obliged to carry faggots round the fire three times before they cast them in, and the whole ended by proclaiming an Indulgence to the spectators.

Thus the work of exterminating the Scriptures went on; but it was not confined to England. In obedience to Wolsey's instructions, the English ambassador not only visited Antwerp, Barrow, Zealand, and other places for this purpose, but he made "privy inquisitions" after books at Ghent and Bruges, Louvaine, &c. He made some "good fires" of the New Testaments; but in an attempt to punish the printer of them at Antwerp, he received an effectual check from the free government of that place, which presented a happy contrast to the slavery of England. It was this ambassador, Hacket, who first suggested the idea of buying up the New Testament in order to burn it. So greatly were the bishops alarmed at the prospect of its circulation, that Warham, Archbishop of Canterbury, spent £664 thus, on part of Tyndale's first edition, and called on the bishops to contribute their share of the money, which they did, and thanked him cordially for this "glorious and blessed deed."

* * * * *

The notion common among Catholics, that Henry VIII. became a *Protestant* when he cast off the authority of the pope, and that *he* was the author of the reformation in England, is founded on the grossest ignorance of history. Reformation was, from first to last, the work of the people, carried on in the face of royal persecution. The best thing that Henry or any of his successors, ever did, even for the BIBLE, was to *cease to hinder*—to let it alone. How well it was doing its work in 1530, is shown in a letter from the aged Bishop of Norwich.

"If," said he, "these erroneous opinions continue any time, I think they shall UNDO US ALL. The gentlemen and the commonality be not greatly infected, but merchants, and such that hath their abiding not far from the sea."

Now, therefore, the rulers take counsel together, and here is their determination. Having selected upwards of a hundred "errors" out of "Tyndale and Fryth," they say:—

"All which great errors and pestilent heresies being contagious and damnable, with all the books containing the same, with the *translation* also of Scripture *corrupted* by William Tyndal, as well in the Old Testament as in the New, and all other books in *English* containing such errors—*the King's Highness present in person*—by one whole advice and assent of the prelates and clerks, as well of the universities as of all others assembled together, determined utterly to be repelled, rejected, and put away out of the hands of his people, and not to be suffered to get abroad among his subjects."

But they could not bind the word of God. They might burn the books in which it was written, and even the hearts on which it was engraved; but truth cannot be consumed in the flames—it "endures forever." When the Bishop of London, in May this year, had the New Testaments which he had bought piled up and burned in St. Paul's churchyard, the people were indignant, and filled with a greater love for the Scriptures and hatred to the clergy than ever. Afterwards, the New Testaments printed with the money got for those now burned, "came thick and threefold into England;" so that the bishops were informed that, if they wished to stop the supply, they must buy the *stamps* too!

While Tyndale was diligently laboring for the salvation of his country, he never for a moment lost sight of his life's aim, the highest reward to be set up in every church in the kingdom; and the priests were forbidden to hinder the people from reading it there, on pain of deprivation. Thus did God bring to nought the counsels of the wicked, and thus mightily did the word of God prevail. And thus were fulfilled the words of Tyndale the martyr, when he said, "If God spare my life, ere many years, *I will cause a boy that drives the plough to know more of the Scriptures than you do.*"

"It was "wonderful," says Strype, "to see with what joy this book of God was received, not only among the learneder sort, but generally all England over, among all the vulgar and common people; and with what greediness God's Word was read, and what resort to places where the reading of it was! Everybody that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves. Divers more elderly people learned to read on purpose; and even little boys flocked among the rest, to hear portions of the Holy Scriptures read."

WISE IGNORANCE. As there is a foolish wisdom, so there is a wise ignorance, in not prying into God's ark, not inquiring into things not revealed. I would fain know all that I need, and all that I may; I leave God's secrets to himself. It is happy for me that God makes of his court, though not of his council. [Bishop Hall.

VISTING THE POOR.

I can imagine hardly anything more useful to a young man of an active and powerful mind, advancing rapidly in knowledge, and with high distinction either actually obtained or close in prospect, than to take him—or, much better, that he should go of himself—to the abodes of poverty, and sickness, and old age. Everything there is a lesson; in everything Christ speaks, and the Spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty and all its evils; scanty room, and, too often, scanty fuel, scanty clothing, and scanty food. Instead of the quiet neatness of his own chamber, he finds, very often, a noise and a confusion which would render deep thought impossible; instead of the stores of knowledge with which his own study is filled, he finds, perhaps, only a Prayer-Book, and a Bible. Then let him see—and it is no fancied picture, for he will see it often, if he looks for it—how Christ is to them that serve him, wisdom at once, and santification and blessing. He will find, amidst all this poverty, in those narrow, close, and crowded rooms—amidst noise and disorder, and sometimes want of cleanliness also—he will see old age, and sickness, and labor, borne not only with patience, but with thankfulness, through the aid of that Bible, and the grace of that Holy Spirit who is its author. He will find that while his language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet that they, in their turn, have a language and feelings to which he is no less a stranger. And he may think too—and, if he does, he may forever bless the hour that took him there—that in fifty years or less, his studies and all concerned with them will have perished forever, whilst their language and their feelings, only perfected in the putting off their mortal bodies, will be those of all-glorified and all-wise spirits, in the presence of God and of Christ. [Dr. Arnold.

When a pert and empty-headed woman in England was flippantly complimenting the Duke of Wellington upon the great victory of Waterloo—"Madam," sternly replied the Duke, "a *great victory* is the most awful thing in the world except a *great defeat*."

FILLING CHURCHES BY ELOQUENCE.

Talents are rare, and I should give up the cause of the world's regeneration, if I thought that it hinged upon men's high talents. Grace is diffusible; Christian worth may be brought down by prayer from heaven upon all. These ingredients are capable of being indefinitely multiplied, and it is by virtue of this that Christianity will be diffused throughout the mass of the population. But look at the present system in Edinburgh. We want a minister to fill the church; and for this purpose we get the ablest and most eloquent man we can find in Scotland, and when he comes he does fill the church by his oratory. But from whence does he fill it? From previous congregations. There is no creation of new worshippers; there is a mere transference of old worshippers from other places. This is the whole amount of the mere congregational system, with a fine eloquent, and attractive minister: whereas we get a man on the territorial principle, whose business it is to fill the church out of the district, to expatiate among the people through the week, to be a constant attendant of every sick bed, to pray at every lying couch, to dignify every funeral by his presence, and to ingratiate himself with all the neighborhood by his interest in their welfare, and by his attention to the religious and moral education of the young; and this is the right way to get new churches filled together by new hearers.—We make inroads merely on the out-field population, which is increasin by thousands every year in spite of all the crowding and bustle we see on the streets on Sunday, when the bells are ringing for the service. [Dr. Chalmers.

"IF I LIVE"

TO THE YOUNG.

"If I live," says the young man, "I intend visiting New York next season." "If I live, I intend going to Boston, or some of our great cities, and see more of the world." And so says the young woman. She calculates upon many pleasures next summer, or autumn, "If she lives." It is proper to express this doubt in regard to the uncertainty of life, and every person of reflection will see its propriety. But it is to be feared that with most young people, it is merely a habit of expression, and as they use it, implies no feeling sense of the uncertainty of life. But my dear young friend, suppose you do not live, what then will you do! What, in such a case, do you intend to do? Did you ever seriously inquire, what shall I do, if I do not live till next summer, next month, next week! Who, then, will carry out my plans, and where shall I be? In the accomplishment of such plans, pleasure or profit is anticipated. And for such a poor recompense great calculation is made, and plans devised, and business arranged accordingly. But do you calculate or reflect how it may be with you should you die; and next summer find your dust in the silent tomb! Presume not on youth or strength; for death *must* and *will* come. And then, my young friend, what will you do if unprepared for it! How vain, then, will all worldly things appear. Be persuaded to reflect, and choose that good part which never can be taken from you. Then God will be with you through the dark valley. His rod and staff will be your support when flesh and heart fail; and the day of your death will be the best day you ever saw. Angels will conduct you to rest, and you will meet all your pious friends who have gone before, and see Christ the Mediator, and dwell forever with the Lord. As we must all die, and may die soon and suddenly, how desirable such an end. But reflect upon what your death *must* be, and what must inevitably be its consequences, should you continue in the broad road. Carry out the reflection, for it may do you good; and do not dismiss the thought, or put it off until you have a better opportunity. Be assured this will never come. But if you are tempted to postpone this great work until some future time, and promise your Maker that you will attend to religion, then be persuaded to add one more sentence, and the one with which I began this short address, that is, "If I live."

CONSCIENCE.

There be five kinds of consciences on foot in the world: first, an *ignorant* conscience, which neither sees nor saith any thing, neither beholds the sins in a soul, nor reproves them. Secondly, the *flattering* conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof. Thirdly, the *seared* conscience, which hath neither sight, speech, nor sense, in men that are past feeling. Fourthly, a *wounded* conscience, frightened with sin. The last and best, is a *quiet* and *clear* conscience, pacified in Christ Jesus. Of these, the fourth is incomparably better than the three former, so that a wise man would not take a world to change with them. Yea, a *wounded* conscience, is rather painful, than sinful, an affliction, no offence, and is the ready way at the next remove to be turned into a quiet conscience. [Rev. T. Fuller.

SWEDENBORG'S SUPERNATURAL KNOWLEDGE.

In the life of Swedenborg various testimonies are given to the reality of his intercourse with the spiritual world, and of his supernatural knowledge. From these the following are selected as the most remarkable. The stories are contained in a letter of Kant, the German Philosopher.

1. The Queen of Sweden was sister to the Prince Royal of Prussia, who had died. It seems, that at the moment of taking leave of her brother for the Court of Stockholm, he said something special to her, which she thought it impossible he should have repeated to any one, and which she was sure had never escaped from her lips. To test the power which Swedenborg claimed, she requested him to learn from her deceased brother, what it was that he said to her at the time referred to. At a subsequent interview, Swedenborg, who had, in the mean time, conversed with her brother in the world of spirits, told her exactly what it was, repeating the very words which her brother had spoken to her, and which she perfectly recollected.

2. Madame Harteville, the widow of a Dutch envoy at Stockholm, was asked to pay for a set of silver plate, which her husband had bought. She was satisfied that her husband had paid the account, but she could not find the receipt. She then desired Swedenborg, who was understood to be able to speak with departed spirits, to inquire of her deceased husband respecting that matter. After three days, Swedenborg told her he had spoken with her husband, and that the debt had been paid, and that the receipt was in a secret drawer in auch a bureau in an upper apartment. The lady found it according to his word.

3. But the following occurrence Kant thinks the most weighty proof of Swedenborg's extraordinary gift. In September, 1756, Swedenborg was at the house of a friend at Gothenburg. About six o'clock in the evening he appeared [illegible] and said that fire [illegible] (which was near 300 English miles distant.) Soon after he said, that the house of such a friend was in ashes, and that his own was in danger. At eight o'clock, he exclaimed; "Thank God, the fire is extinguished the third door from my house:"—all which proved to be matter of fact.

Now I shall not undertake to search out the hidden causes of such marvellous events. The means of doing this are not in my power. But what then! We have heard stories of fortune-tellers, jugglers, and dreamers, and persons magnetized, quite as unaccountable and astounding as these. And who can account for some of the feats of insanity! Dr. Woodward, in his Report for 1845, says: "There was an insane man in the Hospital, twelve years ago, (i. e. in 1833,) who seemed to anticipate the Magnetic Telegraph. He conceived the idea of so managing electricity, as to communicate intelligence from one end of the union to the other, as quick as lightning. He also supposed that he could instantly send intelligence to Europe whenever he desired. He went to Washington to obtain a patent for his discovery. When with us he would spend the whole day passing from door to door of his gallery, striking his key upon the locks, at the same time uttering words unintelligible to us, and listening to the reply. In this way he communicated with his friends in Europe, where he was born and educated."

In the same Report, other cases are mentioned by the writer—which, though not exactly parallel to the miracles ascribed to Swedenborg, are yet very strange, and cannot be accounted for on any common principles of psychology.

I would not undertake to disprove the authenticity of the stories related to Swedenborg. And what then? In all ages wizards and witches have said and done things seemingly preternatural, and very astonishing. You remember the story of the Witch of Endor. And in Lane's Travels in Egypt, feats of Egyptian Jugglers are related which are as wonderful as what Kant relates of Swedenborg. On one occasion a juggler was required to bring to view the image of a man in France, whom it was certain that he never saw, and that he could have no suspicion to whom the person making the request referred. After some incantations, the juggler plainly showed the form of the French officer intended, lame of one leg, and wearing a peculiar badge of military honor. The party who made the requisition on the juggler, was struck with as much consternation, as was the Queen in the case of Swedenborg.

Many such things have taken place; and they are certainly marvellous phenomena. But the world in general, in harmony with the sacred writers, have always looked upon persons practising such curious and wonderful arts, as deriving their extraordinary power from a very suspicious source. And who thinks of yielding himself to a fortune-teller, or a juggler, or a magnetized woman, as *a religious guide—a teacher of new doctrines, or new moral precepts!* "He that hath a dream, let him tell a dream. And he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord." And what are all the strange workings of the human mind above referred to, whether preternatural or not, that they should turn off our affection and confidence from the sure word of God!

But how singular it is, that the followers of Swedenborg should make use of any such arguments as those above mentioned! Do they not know that Swedenborg never attempted to support the truth of his pretensions by miraculous evidence! Do they not know that he expressly discarded such evidence, saying that it interfered with man's free agency! We should expect that Swedenborgians would all be true to their Leader, as Professor Bush is, and would be careful not to resort to arguments which he rejected. The case of *Christians* is very different; for their Lord and Savior often appealed to his miraculous works as proof of his Messiahship. And *such miracles as he* wrought did indeed bear witness of him, that the Father had sent him. And his disciples act consistently, when they appeal to his works for the same purpose. But why should the disciples of *Swedenborg* attempt to support his authority by such proofs as he declared to be inadmissible? Why should they wish to make proselytes by a kind of evidence, which would work by compulsion, and would take away man's free will! If they yield to Swedenborg's authority in other things, why not in this? [Dr. Woods.

POLITICS AND THE PULPIT.

It is becoming more difficult every day to define the exact sphere of the pulpit, especially in reference to what are called politics. This last word is itself so vague, so general, so nearly universal in its relations and actual or forced applications, that it is as impossible to define the sphere of the politician as of the preacher. There is no subject, no interest, no profession or province, which the politician does not invade when he pleases, and use in any way he pleases, for his own end. There is not a moral enterprise which has not been connected in some way with politics. Where there is no other connection, we find at least this; that many men, even good and religious men, refuse to speak or act in behalf of moral causes, until they see how it will be likely to bear upon their political party; and if it be unfavorable, or even uncertain, they will not speak or act at all. On the other hand, there is scarcely a religious truth or principle, that has not a direct relation to political interests. There certainly is not one precept of the Gospel, which every politician does not need, or which most politicians do not sometimes violate.

It will be seen, then, that politics and the pulpit are not so wholly distinct and wide apart, as some imagine. How far they can be separated, and how far they ought to be—or, to give the question a more common and favorite form, how far the minister of the Gospel has anything to do with politics, whether he is bound or forbidden to touch them in the pulpit, depends on several conditions, of which the most obvious are these; the meaning of politics, the conduct of politicians, and the purpose of the pulpit. It may be well to look for a moment at each of these conditions; and we will do it as freely as we would religiously.

Taking the last first, as that which is essential to a right view of the whole subject, we ask—what is the purpose of the pulpit? The most common answer would undoubtedly be—to preach the Gospel. We accept it. It is the most comprehensive, and the most definite also. And we will not perplex it, as we might, by asking again, what is the Gospel, or running off into many diverse acceptations. Plain Christians and honest men know that the Gospel is the religion of Christ, or Christianity as set forth in the New Testament. It is not heathenism, it is not Judaism, it is not natural religion, or natural science, ancient or modern philosophy. It is not aristocracy or democracy, despotism, republicanism, or libertinism. It is Christianity, and nothing else. The minister of Christ is to preach Christ, and so far as he can to preach as Christ preached. And this is no narrow range. If it should be defined even by the single word with which Christ began to preach—"Repent"—it would be an appeal to all sinners to turn from all sin. It would require of the preacher to expose sin of every kind and degree, to spare not, nor compromise, nor truckle, to fear none in power, and forget none in the crowd, to overlook no vice however fashionable, no depravity because it is foul and therefore delicate or exciting, no iniquity because it is national or local, ancient, distant, called political or called Christian The minister of the Gospel is not allowed, he is commissioned, he is under the highest possible obligation to preach the Gospel, and he will fail to do this, or if he do it only in such a way as to mean nothing and touch nobody, if he preach only against original sin which no one can repent of, or total depravity, which no one believes, or sins of doctrine which are one thing in this pulpit and the opposite in that, if his chief aim is never to offend, and his highest praise that of a prudent and safe man—he is very far from being a Gospel-preacher. The least that can be said of the duty of the Gospel-preacher, is that which Christ said would be the work even of the Comforter; "he shall reprove the world of sin, of righteouaness, and of judgment."—And it is difficult to conceive of that being so much as attempted, without the exposure and condemnation of *all* sin. If, again, we find the definition of the Gospel and its duties in those two commandments, which Christ made to be first—to love God with all the heart, and our neighbor as ourselves—it would require the inculcation of all goodness, benevolence, disinterestedness and piety, with the necessary exclusion and reprobation of all selfishness, injustice, inhumanity, and impurity. Or, again, if we take the one comprehensive law—"Whatsoever ye would that men should do to you, do ye even so to them likewise"—there is not an act of tyranny or fraud, there is not a system of oppression or slavery, not a tempter of hate, recrimination, revenge, or war, that can escape conviction. The Gospel is not preached, unless all sin is reproved, and all men exhorted to repent of it and remove it. The Gospel is not preached, unless all comfort is given to the suffering, encouragement to the humble, the merciful and faithful, pure truth, high motive, and immortal hope, to all.

Such, briefly and generally, is the purpose of the pulpit. It is defined by the Gospel, and it is to cover all that the Gospel reveals and inculcates. It pertains to Truth, Justice, Love, Righteousness, Holiness. Its temper is to be that of meekness and forgiveness; its power, liberty and spiritual energy; its object, progress and perfection. All that favors these or opposes them, belongs to the province of the pulpit. If any think that this is extending the province too widely, let them attempt to narrow it, and define the limits. If any say, that the minister is not to judge for himself as to the time and way in which he is to discharge this great duty, let them show who is to judge.

We next ask, what relation has this view of the pulpit to do with politics? This must of course depend on the meaning of politics. As sometimes used, and in the strictest sense, we are ready to say the pulpit has nothing to do with politics. If this term denote parties in the State, and the strife of parties, if it mean a contested election, a disputed boundary, a complicate treaty, a bank, or a tariff, we marvel both at the taste and the conscience of the preacher, who makes either of these his theme. On some of the annual religious occasions of civil appointment, especially if no one comes to hear, he may do no harm in speaking of such matters. But it is folly to pretend that it belongs properly to the pulpit, that it belongs ever to the Sabbath, that it can be called preaching the Gospel, or that even on Fast and Thanksgiving it would not be more profitable to suggest the commonest reasons for penitence or gratitude. What a preacher has a right to do, is one question; what he had best do, is another and more important. We can conceive of but one relation that the pulpit has to these special topics, viz., that which it has to all *principles* of right and wrong. Those principles are to be advocated in all connections, and shown to be obligatory on all classes of men, in all parties, interests, states and nations. If men violate the constitution, it belongs to others more than the preacher to prove it, and rebuke them. But if they violate truth, justice, equity, mercy, it belongs to the preacher to say that this is wrong—unchristian and iniquitous. If he be wise, he will do it in a wise way; but he will do it or he will not do his duty. Every faithful minister of Christ will aim so to present all the precepts and principles of Christ's religion, that, without any discussion of men or measures, it will be seen that these precepts and principles are solemnly binding on all men, in all measures; and that if any disregard them, throw them off and trample upon them, when they pass some imaginary lines, or

get under cover of some thin shield, called 'political,' they shall be told that the province of religion, talk as they please about the pulpit, is the wide world; and in no vale or mountain of the world, in no nook or den, in no conclave or congress, is there any darkness, or shadow of death where the workers of iniquity may hide themselves.

Here is the difficulty. And we may here say the little we have to say of the character of politicians, as well as the meaning of politics, in reference solely to the question we are considering. It is sometimes said that ministers have nothing to do with politicians. True we say; if you mean that it is not the business of ministers to go into the pulpit and talk about politics. True, if you mean that it is wholly aside from the purpose of the pulpit, needless, foolish, hurtful, to discuss any of the subjects that are strictly and wholly political. But if you mean that every thing which you or others may choose to connect with politics, is to be let alone, the shortest and only sure way would be to shut up the pulpit, for the preacher would then have little or nothing to do. There is not a single cause of mind or morals, that some men or some governments do not contrive to mix up with politics. The many relations of the church to the state even with us, the interests of education, prison-discipline, criminal jurisprudence, intemperance, war, slavery—in how many ways have these been connected with politics! Are they therefore to be taken entirely out of the sphere of the pulpit! Are men not only to say and think what they please in regard to them, but also do whatever their passions or interests prompt, and then turn upon us, and say—'Stand back, ye preachers of righteousness! come not near us; keep in your own place; mind your own business; this is peculiar ground; we are politicians, and we are delivered to do all these abominations.'

Seriously, it is an evil time on which we have fallen, when men sever the political from the moral, the civil from the Christian. The principle is unblushingly avowed, that politicians, parties, governments and nations are not amenable to the same law as individuals—the law of Jehovah and Jesus. The whole field of political conflict, which is now a large proportion of social life, is practically declared to be exempt from the highest moral obligations. The whole field of war—and how much of the world's history and life does that comprise—has always been taken away forcibly, it is said necessarily, from the restraint and the pretence of Christian principles. It is now in the most Christian lands; war, as said Robert Hall, being "nothing less than a temporary repeal of the principles of virtue." So of the whole province of slavery, at least as to the sanction it gives and takes. Allowing all that any can ask for exceptions, some of which we know to be noble, it belongs to the very system, that it both allows and tempts men to violate justice and humanity, purity and all sanctity. This many do. They fling the 'Golden Rule' to the winds; and if you repeat it in their ears, and press it on their conscience, and apply it to their conduct and institutions, they are the very power of which you speak, the most awful and lawless that man ever wielded, to silence and crush you.

The pulpit has a duty to discharge. Let it not shrink from it, nor go beyond. Let it keep within its own province, but speak when men invade that province. It is set for the defence of the Gospel; if the Gospel be not only neglected, but openly disregarded and defied, let it utter its remonstrance, or rather, let it always speak the truth and speak it in love. No harshness, no uncharitableness, no indiscriminate invective, or unchristian way of saying even the best things. Preachers, like politicians, are men: always fallible, often ignorant and biassed, sometimes as intolerant and despotic, as warriors and slaveholders. 'Physician, heal thyself.' The clearest duty, in this relation, is charity. The best temper is humility. With these let there be fearlessness and fidelity. Let the watchman blow the trumpet. Let none say, 'Peace, peace, when there is no peace.' The pulpit that is Christian, will be true to Christ. "He that hath ears to hear, let him hear."

A word now, for the other side as some will regard it. We regard it as the same side, and the duty of the pulpit on it as we have, is the conviction that this work is to be accomplished only by Christian means. When men tell us, that intemperance, war, and slavery, are such enormous evils as to justify the use of all means and the strength of the most opprobrious language, we answer—you would substitute one enormous evil for another, and perhaps the greater for the less. There is no worse evil than calumny and falsehood when they declaim passionately and indiscriminately against all sinners of any description. Bad temper, violent language, uncharitableness, abuse, are as decided sin as war and slavery; and it is difficult to compare the guilt or the consequences. It might be well for all vehement reformers, as for all theological bigots to remember that one of the commandments says—"Thou shalt not bear false witness against thy neighbor"; and that not only is it as wicked to break that commandment as either of the others, but the sin thus committed, with its baneful effects, is far worse than most heresies and evils which they so fiercely denounce. But we mean not to compare, for as we just implied, no one can compare or measure. It is enough that the thing is wrong. No man may do the least wrong to accomplish the greatest good. Could we abolish all slavery tomorrow, by telling one lie, or prompting one slave to kill his master, we could no more do it, than we could hold a slave or shoot an enemy. We are not responsible for evils that cannot be removed by righteous means in a peaceful temper. *Therefore* do we say, that the pulpit, the calm pulpit, the Christian pulpit, is to be the instrument of reform. It belongs to its grand purpose, it looks to its gentle but mighty power. There is no voice but that of Christ, that can still the world's tempest. By the finger of God only, can the demons be cast out. Wo to the servant of God, who invokes not, nor uses, the power! Wo to the minister or follower of Christ, who speaks in any other voice!

We take our stand at the foot of the Cross.—We will conquer by Truth and Love, living or dying. We gird on the sword of the Spirit, and we will wear no other. The gospel armor never yet failed, and it never will. If any refuse to put faith in it, of course it will not serve them. If they temper it with baser metal, they will only expose themselves, and dishonor their name. The Christian soldier is as sure of might and victory, as he is sure of God's truth. The Christian citizen, politician, reformer, ruler, lifts himself, and serves his country, and promotes the high interests of all, in proportion as he is a Christian, and speaks and acts as one, in all relations, all parties, and all emergencies. [Religious Miscellany.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 12, 1846.

HARVARD COLLEGE.

From observations which we have heard, we fear that our remarks on Harvard College may have made an erroneous impression. We intended neither to say nor to insinuate any thing against the College Faculty. Our prevailing feeling in respect to the University is one of thankfulness for what it is, and of confidence that it is yet to exercise a still higher and better influence. We believe that the duties of the government are and for years have been administered with remarkable fidelity and skill, but we believe also that there is room for improvement, and that views and feelings are now entertained there which must lead to the most important and desirable results. We believe that President Quincy accomplished a great work, but we believe also that he has left something for his successor to do as well as to enjoy, and that, as President Everett brings with him rare accomplishments, so he has before him a work of improvement, arduous and delicate, but for which he is peculiarly fitted, and in which he will be sustained not only by most of his associates in office, but by the whole moral and intellectual sentiment of the Community.

The wish for something better in time to come does not necessarily imply censure on the past. Those young men, who have been most thoroughly grounded in the elements of knowledge under their old teachers, are those from whom we expect the most in their future studies. It is through the fidelity of those who have gone before that we expect future laborers to reap the most abundant harvests; and that too, even where a better system of culture is to be applied.

We believe that many things at Cambridge may be changed to advantage; that with the progress of society new elements, or rather old elements under new forms and by means of new agencies, may be brought to bear on the great work of education. Besides, as in our individual progress, so in the history of public institutions, there are periods of peculiar life and those of comparative deadness, and under these different circumstances very different applications are required. At one time the intellect is most regarded, at another the moral and religious character, and according as one or the other of them is uppermost, will a wise government so modify its action as to bring the greatest influence to bear on that which most needs encouragement. For sometime past, the religious condition of the College is that which has been least regarded. A dread of sectarianism has had a very natural and, in some respects, a salutary, but in others a chilling, influence on the government of the College. In the scrupulous care which has been taken to do nothing to bias young men in their religious opinions, the religious instructions of the College have necessarily been only of the most general character, and in the conscientious attempt to exclude all that is peculiar to any sect, most of what is peculiar to Christianity itself has been excluded in the intercourse of teachers with scholars.

The effects are beginning to be seen. Harvard is no longer a school of the prophets, but of physicians, lawyers, merchants, gentlemen. Christianity, in its life-giving doctrines and precepts, has not had the place which properly belongs to it; it has not had the authority which it ought to have over the life, nor has it as a branch of knowledge occupied the space which it ought, in the education of the Christian scholar. This want, all denominations in the community are beginning to feel.

Here are young men, coming out year after year to fill the highest places in society, accomplished scholars, usually of pure lives and good manners, but not well-informed in religious matters, and whose purity of life is rather a matter of taste and habit, than the result of deep religious convictions. These remarks are, of course, to be taken with the proper qualifications and explanations. From the geographical position of Cambridge it is more likely than other Colleges to receive young men, who from their habits and condition at home will be least disposed to think of the ministry, and this circumstance alone has an important influence on the character of the College. Besides, we should do great injustice to our Alma Mater, if we did not also thankfully acknowledge, that among her sons in past years, and we have no reason to believe it otherwise now, there have been men of the strongest religious principles and faith. Still, it is true, that while, in the refinement and intelligence of the community, it is deficient in those higher, more humanizing and hallowing influences, which can come only from a religious faith. In short, Christianity, both as a science and a principle of life, has not the place which it ought to have in an institution for the education of the young among a Christian people. We see the effect of this want wherever we go; and we believe that all who send their sons to Cambridge, while they wish them on the Sabbath to attend worship with the denomination to which they belong, would yet rejoice to have the broad principles of Christian truth, which are common to all protestant denominations, enter more decidedly into the instructions of the College, and its great practical duties of repentance, regeneration, holiness of life, prayer and love to God and man, more constantly and effectually brought to bear upon them, not only through the holy lives, but by the words of their teachers, and enforced by all the solemn sanctions of our religion.

And especially do we believe, that by a devout and reverent attendance upon public worship the sentiment of reverence is to be cherished, and the habit of looking daily to God for his blessing will make itself felt in the soul and through the life. But in this, all the members of the University should meet, as a common family, dependent on the same Father, kneeling at the same footstool of mercy, asking the same forgiveness and the same divine support. The more this family feeling in its religious bearings is made to pervade the whole University, uniting young and old in one act of reverent and filial worship, the more easily and effectually, we verily believe, will all the duties of teachers and students be performed. But so long as the morning and evening prayers are attended only by the students, with barely enough of the College Faculty to act as police officers, the most sublime of all duties becomes degraded and the most sacred of all acts presents itself to the minds of the students only as an unpleasant police regulation.

We know that there are difficulties and inconveniences in the way. Professors have their own separate families and would not desert the domestic altar. Besides, that which is so beautiful in theory will often fail in practice, and whatever may be the example of teachers, a great many unpleasant occurrences will come in to mar the beauty of these public religious acts. All this may be. We are not in heaven. Still we have great faith in prayer,—in its influence on the heart of teacher and scholar. But then there must be the spirit as well as the form. A reluctant attendance on the part of the professor by way of example is no attendance and can do no good. The students, whose characters and habits are yet unformed, may be required to go. But with the teachers, it should be a spontaneous act, a willing offering, a voluntary presence, for the good of their own souls. Meeting in this spirit, they will find, that whatever hindrances may sometimes be in the way, the services of the sanctuary are yet, upon the whole, a great help to them in the discharge of their duties, and the diligent keeping of their hearts.

These, of course, are only thrown out as our own individual views. We can understand how the most devout and conscientious men should differ from us. Let them unblamed by us follow out their own convictions of duty.

On reading over what we have written we fear still that our remarks may seem censorious. But nothing could be farther from our thoughts. We honestly believe, that there is not in the world a more faithful, conscientious and efficient board of instructors than the present Faculty of Harvard College. The difficulties, which we have mentioned and which have been discussed wherever the sons of the College have met, have grown, as we have already intimated, out of circumstances caused by sectarian jealousies. We believe that, in this respect, a better feeling now prevails, and that the present is, in almost every respect, a peculiarly favorable period for the religious renovation of the institution.

EXPLANATION.

What we said about the Dinner of the Phi Beta Kappa might lead some to suppose that wine was provided by the Society. It was not so. Out of regard to the wishes of the College government the Society agreed not to furnish wine as a part of the dinner; but any members, who might wish it, were allowed to purchase it at their own expense. This was certainly a great improvement on former times, and, we doubt not, will at length lead to the voluntary abandonment of all intoxicating drinks on the occasion.

MRS. DANA AND MR. HAUGHTON.

The following letter has appeared in two of the leading Unitarian publications in Great Britain. The Irish Unitarian Magazine and the London Inquirer. It is hardly worth our while to prefix one word of comment. If, in order to be a philanthropist, it is necessary to unite in one's self the extremes of illiberality, uncharitableness and ill-temper, Mr. Haughton has certainly succeeded. All that he knows of Mrs. Dana is, that Providence has seen fit to appoint that her birth and residence should be in a Slave State. Indeed, he does not even know that. And what burning words of condemnation does he utter against her! Is this the *love* that thinketh no evil, that hopeth all things and beareth all things? Or is it the spirit which condemned Jesus without a hearing, because he came from Nazareth, and from Nazareth no good thing could come! We wish that Mr. Haughton could read the works of Clarkson, and learn a lesson from his meekness and gentleness. We abhor Slavery from our heart of hearts. We would sooner be burned at the stake than utter one word, which we supposed, could be construed into its support. But hatred of slavery is only a very small part of the Christian character. As we value the love of Christ and the spirit which he breathed when on earth, or as we would plead with God to forgive us our trespasses as we forgive those who trespass against us, we would not dare thus hardly to judge a fellow-being, and least of all a woman, who has done so much for conscience sake, who, so far as we know, has no personal connection with slavery, and the sincerity and purity of whose life show themselves in every page of her work. When will men learn, that it is not by this coarse and vulgar heaping up of opprobious epithets, this harsh and ungainly vituperation, that any righteous cause is to be advanced! They thus bring reproach on the very name which they assume. The term, philanthropist, around which Howard, and Clarkson and Mrs. Fry, and Noah Worcester, have by lost more than half its beauty, "Hey has already" reminds us, not of him who went about doing good, but of what is fierce and repulsive. We subjoin the letter entire, and yet fear, that in so doing, we are not awakening the best feelings of our readers. This converting bad men "by looking coldly at them," as Mr. H. attempted to do with our brother, Dr. Parkman, is a new thing among the disciples of Jesus.

To the Editor of the Irish Unitarian Magazine.

Dear Sir,—In your magazine for March last, there is a letter from Mrs. Dana to her parents, upon which I would like with your kind permission, to offer a few remarks to your readers. I am the more anxious to do so, because the Unitarians in these countries make the accession of this distinguished lady to our ranks a matter of congratulation; while I, if I be not mistaken in my apprehensions, feel that we should not desire any pleasure from such a connection. Slavery and Christianity are irreconcilable enemies. A slave-holder cannot be a Christian. Jefferson, who lived and died a man stealer, and whose own children was sold after his death, was so well satisfied of this truth, that he said he "trembled for his country when he reflected that God was just;" and "that God had no attribute that could take part with the slave-holder."

Mrs Dana lives in a Slave-State. She must, therefore, be an upholder of that system which is at war with all that is great, and noble, and godlike, in man's nature,—of that practice which in the true and forcible language of the Unitarian Protest against Slavery, is "the greatest possible robbery, and the greatest possible wrong." If this be Mrs. Dana's real position, and that she must be so involved if she be still a resident of Charleston, South Carolina, none of us can doubt, should we not rather regret that our, the purest profession of Christianity had been sullied by such a proselyte! The highest mental accomplishments bring no honor, accompanied by a pro-slavery feeling. They, on the contrary, aggravate the criminality of the party, as no excuse can be offered because of ignorance or any want of enlightenment. It seems to me clear, that Mrs. Dana, in order to prove the sincerity of her religious convictions, was bound, simultaneously with the expression of her sentiments on that subject, to give utterance to generous sentiments on behalf of the poor oppressed Negro.—Failing in this particular, I should say her accession to the ranks of Unitarianism was not a circumstance in which we should take pride. I suppose she is a beautiful writer, judging from her letter to her parents, some of the sentiments from which I intend to transcribe. I should suppose her poetry must be matter of melancholy curiosity. I have heard it said an I am sure it must be true, that sweet poesy finds no home where slavery is. Her spirit is the spirit of freedom; so that, I doubt not, if Mrs Dana be a true poet, her soul must, in hours of inspiration, have wandered to regions where it could breathe freely, and that the thoughts it uttered on such occasions are but little in unison with the atmosphere of Charleston in South Carolina. Even in prose, she puts down words of deepest censure on all who enslave their fellow-men, when she gives joyful utterance to her own emancipation from mental slavery in these brilliant words:—"And now, when I set down seriously to compare the system of doctrines with which I have so long been fettered, with those under the influence of which my freed spirit now joyfully springs to meet its benevolent Creator, I cannot but exclaim, 'Thanks be to God, who has given me the victory, through my Lord Jesus Christ!'" "My *mind* is disenthralled, disenchanted, awakened as from a death-like stupor; all mists are cleared away; and this feeling of light, and life, and liberty arises from a delightful consciousness that I have learned to give the Scriptures a rational and simple interpretation; and that, on the most important of all subjects, I have learned to think for myself." And, again:—"For my part, I thank God *I am free*. I breathe the air of religious liberty, and it revives my soul. I raise my unshackled hands in gratitude to heaven, and sing aloud for joy. But still I remember the struggles,—the conflict between light and darkness,—the despairing avowal of a belief which was revolting to my very soul; it was wormwood and gall; my soul hath it in remembrance." This is fine language; these are noble sentiments. But a moment's reflection will satisfy any mind possessed of common candor that they are preposterous, coming from a writer who lives in the very hotbed of slavery. Apply these words to the condition of the Negro slave, doomed for the entire of his days to physical as well as mental slavery. The human mind often presents a curious compound of piety and fraud, of deep feeling and utter heartlessness; circumstances of habit and education often blind the judgment, and sear the conscience. Mrs. Dana was brought up under unfavorable circumstances; perhaps it is possible—highly endowed though she be with intellect, richly cultivated, too—to find some fair excuse for her want of correct vision on the subject of slavery. I hope she is not really as guilty as she appears to me to be. But surely we, British and Irish Unitarians, should not allow our consciences to be so clouded, and our judgment so obscured, as that we should rejoice in the accession of a supporter of slavery to our ranks.—Let us remember that the Rev. Mr Simmons was obliged to fly for his life from Mobile, because he had the courage to preach to a *professing* Unitarian congregation there, that slavery was a sin against Christianity. Let us bear in mind that death, certain death, awaits the man who dares to proclaim in a slave-state, that Christ came "to proclaim liberty to the captive, and to let the oppressed go free." Do not forget that the Rev Mr Torrey died recently in prison, where he was cruelly incarcerated, for no crime, but because he assisted some poor slaves to gain their liberty; and that other men are now pining in American jails, because they did the same noble deeds. A Christian slave-holder! an honest thief! a pious adulterer! These are all equally compatible terms. Unitarianism, true Unitarianism, has no affinity with such hypocrisy, and we can never aid in spreading God's truth upon earth by shaking hands with such criminals.—Better to remain a small and civilly-spoken-of community for ages, than seek to acquire popularity by an acknowledgment of Christian fellowship with man-stealers. Let us rather follow the good example of some other religious bodies and disown any such unholy connection. Slavery is a giant evil; it can only be overthrown by the combined efforts of all the lovers of freedom everywhere. The American abolitionists seek our aid; they tell us we can assist them effectually by bringing the public opinion of these countries to bear upon the upholder of slavery in their country,—by looking coldly upon them, and by bearing an honest testimony in favor of Christian liberty. If we act a contrary part—if we receive with hospitable kindness slave-holders, when they visit these countries,—we shall help to rivet the chains on our colored brethren. It should be our object to promote the principles of freedom, and to extend the blessed influences of liberty as widely as possible.

If Mrs. Dana be, in heart and soul, in favor of civil as well as religious liberty, and that conscience demands a sacrifice in the one case as well as in the other, she is placed in a truly painful position: she may have a husband and children, as well as beloved parents, who have no sympathy with her, the ties of kindred may not be hastily sundered,—I venture not to say what a woman so circumstanced should do. She must look to her own heart and to God for council. I will not be the man to condemn her if she do not act up to the highest point of human endurance; but I would ask my Unitarian brethren if an honest course do not demand of us to mark our abhorence of slavery by a steady refusal to fraternize with any who support a system utterly subversive to truth and righteousness.

I have written under the supposition that Mrs. Dana is still living in a slave state, and necessarily an unpholder of slavery, or silent on the subject of its iniquities. If I be in error herein, and that conscience has enabled her to triumph over physical as well as mental thraldom, she will rejoice (if this letter ever meets her eyes) that I have written with Christian plainness.—If she be unfriendly to the chims of justice on behalf of her colored brethren, I have no apology to offer, as I must consider her assumption of the Unitarian name injurious to the progress of American slave-holder, especially,—cannot be a Christian, for he belies his own solemn declaration of independence; he is false to all his convictions as a man, and he outrages the moral sentiment of the world.

I hope the Unitarians of these lands will bear the standard of humanity high,—that they will be too zealous of the purity and honor of their Christian name to soil it by any unholy contact with slavery or its abettors. Let us never "do evil, that good may come," for if we do the good will never come.

I commend these sentiments to the readers of the "Irish Unitarian Magazine," and I remain, my dear Sir,

Respectfully yours,
JAMES HAUGHTON.

35, Eccles street,
July 19, 1846.

For the Register.

HOW THE CHRISTIAN SCRIPTURES ARE TO BE RECEIVED AS AN INSPIRED WORD.

The authority ascribed to the Gospels is a matter that lies at the foundation of religious enquiries. And it is a matter little settled now among us. The Orthodox ascribe to them a literal inspiration which they evidently do not possess nor claim; and on the other hand licentious critics treat them with an irreverence which shocks our Christian feelings. How are we to receive them?

The question takes two shapes,—one in the mind of the believer who is seeking his own edification, and a different one in the discussions of the theologian who has to defend his faith against the unsympathizing objections of the skeptic. The former is that which concerns all members of the church, immediately and practically. And here the wisdom of the heart overleaps the scruples of criticism, and leaves untouched those philosophical distinctions which perplex us in the scientific shape of the question.

The Christian feels and knows, on grounds that are not subject to theoretical challenge, that the Christian Scriptures are the word of God to him, and that the more he enters into their sense, the more he enters into fellowship with Christ and into the spirit of heavenly life.—There he finds an inexhaustible fountain, and a boundless sea. In his heart, in his experience they are all to him. They are the new embodiment of that spirit which first appeared in Christ. They are to him like an outward conscience.—They are to him a perpetual savior and comforter. In them he has again his Lord, in a form in which he cannot be crucified. They are the medium through which he receives all from heaven.

In this true and great and primitive way of regarding the Christian Scriptures, and the Gospels among the rest, they evidently cannot be subordinated to anything. It is wholly in harmony with that true view of them to refuse the claim of superiority made in behalf of the imperfect, unregenerate *reason*, assuming to be that absolute reason, of which it is but a feeble emanation. Neither must they be subordinated to any theory of our own, with respect to inspiration or with respect to doctrine. To set our own opinions or arguments above them is wholly contrary to that spirit of regarding them, whether those opinions or arguments are of an Orthodox or of a heterodox stamp. In the church the Scriptures are the undoubted and primitive *authority*. That authority is not to be overruled.

The question then is put to us how we can explain discrepancies, or use an intelligent criticism, in rectifying any incorrectness. The answer is that in the scripture taken as a whole we have an authority superior to any part. And in the light of this whole we may correct the parts wherever they bear the mark of the imperfect wisdom and knowledge of the men who were the instruments in their composition. We explain Scripture by itself, and in that spirit in which it is composed, and therein we subordinate it to nothing, but on the contrary do it a true and appropriate honor.

The objector to the Christian records comes forward with certain inconsistencies or discrepancies in them. Now we are guilty of equal violence to the truth and to their spirit, and equally betray them, whether we deny the fact or endeavor to wrench one part into conformity with another, so that these discrepancies may disappear. It is not our business to maintain at all hazards a certain theory of inspiration, nor is it allowable in us to deny what is manifest.—Discrepancies and inconsistancies there are.—The different dates of the last supper and of the crucifixion, the comparison even of such passages as Mat. xviii. 1. and Mark ix. 33, and of Luke vii. 1., with Mat. viii. 5., are enough to show it. We see then that the inspiration of the writers did not involve infallibility. And the more we examine the records, the more we shall perceive also, that it did not suspend the individuality of their minds; but left them to conceive the truth, each under a peculiar bias and in a peculiar light. This by no means destroys their inspirations, but only corrects our idea of it.—Their inspiration is proved by their wisdom outrunning the ages, by the inexhaustible fountain of instruction they afford, by their range of thoughts above all that has been before or after, by what they are and what they have wrought. But this inspiration was not contrary to the analogies of nature. It bestowed on them no new faculty, it was in harmony with the natural use of their common human powers, breathing upon them, as the wind breathes among the leaves of the trees, making itself known only by the activity of the virtues it excited and the clearness of the light it shed.

Moreover the inspiration was not a gift independent of Christ, but was received, as the first Christians claim to receive all, *through him*. It was the extension of the life of Christ into his church. It was the outspreading, the shedding abroad, of his own inspiration. It could only be had in fellowship with him. It was the common divine life which the Holy Spirit raised in the community of the first disciples.

The finite wisdom of the sacred writers, any mistakes in historical details, do not impair the perfection of the Scriptures, in their religious use. Their worth is rather increased than diminished by the fact, that all the parts do not come with equal directness and accuracy from the first witnesses. They should not be regarded as the testimony of a few individuals, but as the concurring witness of the whole mass of the first church. It is this which they can be proved to be. They were produced and handed down as the record of the truth by that body of believers among whom the first witnesses had taught and of which the first witnesses were members. The first three Gospels bear especially the marks of being thus the accumulated testimony of many. The astonishing and convincing fact is that Jesus should have produced this unanimity of conviction in so great a variety of minds, that they should all have concurred in relating substantially the same story, and giving under a great variety of points of view the same account of the person and character of their master.—Discrepancies must be allowed; and an imperfect apprehension or an erroneous coloring may perhaps not unfrequently be discovered, but these are nothing compared with the substantial argument and with the wide spread, indisputable marks of truth and of inspiration. G. F. S.

For the Register.

CELEBRATION AT PEMBROKE.

Your readers may be glad to hear from the Parish at Pembroke. Rev. P. Smith, late of Warwick, is the present Pastor of the Unitarian Church and Society in that town. He has always been devoted to the Sunday School cause, and on removing to this ancient village, the hallowed ground of the Pilgrim Fathers, he turned his attention to the revival and enlargement of its Sunday School. And he has been truly successful. The school now numbers *one hundred pupils*, which compares favorably with the best schools in the County. It has also one Superintendent, (Mr. Whitman), one Assistant, (Mr. Allen), a Librarian, and seventeen teachers. An unusual circumstance in its history is, that the boys at the present time outnumber the girls. By the aid of a Sewing Circle, quite a number of poor children have been furnished with clothing and brought into the school, where they are now constant and happy attendants. This, we are happy to learn, is becoming a more common practice with many of our village schools.

Friday last was the day set apart for their Sunday School Celebration. The day fortunately was uncommonly beautiful. They assembled at the Church at two o'clock in the afternoon, and as we entered it, the scene was as unexpected as it was encouraging. The body pews of the Church were entirely filled with children and teachers, not less in number than two hundred, embracing the children of their own school, some from the other Societies in the village and some from the neighboring towns attracted there by the novelty of the occasion. Teachers and mothers, young men and maidens, neighbors and friends, of this and other villages filled the Church. The usual services on such occasions, occupied there a portion of the afternoon. A prayer was offered by Rev. A. Whitman of East Bridgewater, hymns were sung by the pupils and teachers, and an address followed, by one of the agents of the Sunday School Society. A procession was then formed, and the whole assembly proceeded to a beautiful oak grove where the ladies had prepared for their reception a Collation worthy of the ancient Pilgrim hospitality. The tables were tastefully decorated with flowers and evergreens, and beautifully laden with choice viands and flowers of the season. The whole company were seated, and a blessing was asked by Rev. Mr. Leonard of Marshfield. After the repast was over, from a platform erected at the head of the tables over which was thrown a rural bower with the motto, "Feed my Lambs,"—addresses were made by Rev. Mr. Smith, Pastor of the Society, Rev. Mr. Whitman of East Bridgewater, Rev. Mr. Leonard of Marshfield, Rev. Mr. Allen the former venerable pastor of the Society, now a resident farmer of the town, and Mr. Pray of Boston. Two or three hymns were sung at intervals by the assembled company. No amusements had been provided, but the children were made happy by the novelty of the scene and the spirit and character of the addresses. All the services were pleasant and cheerful, but truly and deeply impressive; and the general expression was, that such scenes and occasions were designed, if rightly improved to make all who participate in them wiser and better and happier. Y.

[From the Portsmouth Journal of Saturday, Sept. 5th.]

"CLOSE OF THE MINISTRY AT LARGE IN PORTSMOUTH."

"The following letter has been handed us for publication as showing the result of a late public meeting called "to consider whether the Ministry at Large should be abandoned or sustained." Ichabod Goodwin, Esq., was called to the chair, and the meeting voted that a copy should be sent to the press as well as to the Missionary, Mr. Dall."

Portsmouth, N. H., Aug. 11th, 1846.

"Dear Sir,—I send you a copy of the resolutions passed at a public meeting of the friends of the Ministry at Large, on Sunday evening last.

Whereas, Various circumstances beyond the control of the committee have rendered it necessary that the Ministry at Large, in Portsmouth, so far as it is controlled by the committee, should be brought to a close, and

Whereas, The Rev. Mr. Dall, the missionary employed, has labored, since his engagement, with great fidelity, and as we believe with beneficial results, therefore,

Resolved, That the committee part with Mr. Dall with sincere regret, and that their thanks be respectfully presented to him for his efforts to establish the Ministry at Large with us.

Resolved, That the committee have undiminished confidence in the value of a Ministry at Large for the benefit of the poor and destitute, but the smallness of the number who take any interest in the cause, and the want of funds to support a minister, render it expedient and necessary at this time to discontinue our efforts as a committee to maintain this mission.

We remain, dear sir,
Yours Respectfully, &c., &c.

Rev. C. H. A. DALL,
Minister at Large.

The above is a true copy of the Resolutions passed by a unanimous vote.

ICHABOD GOODWIN, Chairman.
WM. TUCKERMAN, Jr., Secretary.

TEMPERANCE CONVENTION.

MEETING AT COVENT-GARDEN THEATRE.

The London Inquirer has quite a detailed account of the proceedings of this Convention, which we had condensed for the Register. But as all such abstracts are apt to be dull reading and as no arguments or measures were proposed, which are not familiar to us here, we have thought it would be more agreeable to have a pretty full report of a single meeting than an abstract of all. We therefore give from the Inquirer the following account of a Temperance Convention in London:—

A grand demonstration of the friends of temperance took place, on Friday, August 7th, in Covent-garden Theatre. The theatre was respectably filled. Around the chairman, G. W. Alexander, Esq., we noticed most of the delegates to the "World's Convention."

The Chairman opened the proceedings by saying that he felt he was little worthy to occupy the post to which he had been called that evening; but he would not abuse it by addressing too many observations to them, when he knew that he was surrounded by some of the ablest friends of the anti-slavery—(laughter and great cheering)—he meant of the cause of total abstinence, not only in this country, but also in the United States of America—(renewed cheering.) He had no doubt they would listen with great satisfaction to the sentiments expressed by those gentlemen, for he believed that great benefit would arise from the meeting. He would not attempt to adduce the great mass of arguments which could be produced in favor of this cause, to commend it to the attention, esteem and regard of every philanthropist and Christian; but if they compared all the good that would be effected by the abolition of intoxicating drink, with the incalculable amount of crime and misery to which the use of them had led, they would see enough to prepare them to make any sacrifice they might be called upon to do in order to promote the cause of total abstinence. He was happy to state that there had been a very large number of drunkards reclaimed, and there was scarcely a place to be found, in which total abstinence had been established, where similar results had not followed. Such a circumstance had been quite enough to induce him to enter into the cause, and he thought they ought all to consider it their privilege and duty to promote the abolition of slavery in every part of the globe, as it was also their duty to remove from their own countrymen those dreadful ills of which intoxication was the cause. With these simple remarks, and feeling satisfied that, as chairman, his office would be a light one, he with great pleasure took his seat to listen to addresses which he was sure would be adapted to promote the great cause for which they had met—(cheers.) Before sitting down, however, the chairman said he had been requested to state that only a space of fifteen minutes would be allowed to each speaker, in order that as many as possible might be enabled to address the meeting. He had also to state, that their friend Joseph Sturge had been prevented from being present, and that Elihu Burritt, the learned blacksmith, had been obliged to leave town on account of indisposition.

John Rutter, Esq., of Shaftesbury, was the first speaker. He said, that he would congratulate the present immense assembly upon the very different standing this cause now assumed to what it did a few years since, when it was established, under feelings of contempt, by a few noble-minded working men at Preston—(cheers.) It was a most pleasant reflection to feel that their American brethren had come across the Atlantic to give them the right hand of friendship, and wish them "God speed" in their noble and philanthropic cause—(hear.) Some would remember that the night before last there had been a similar gathering to this in the Freemasons' Hall, and when he looked around that building with its characteristic ornaments—when he saw the walls decorated with so many portraits of their grand masters, he could not help thinking that theirs (the temperance movement) was a better system of freemasonry; and they had amongst them grand masters—he referred to such men as Bowley, Sturge, Dr. Beecher, of America, and Father, Mathew, of Ireland. When he reflected upon these men, he could not help saying that they were grand masters, who had done more good, more to alleviate the miseries of their fellow-creatures than all the grand masters that ever were—(cheers.) That they were grand masters who would be engraved on the hearts of all thinking men of the present generation, and their memories would continue fragrant throughout many generations—(hear, hear.) The movement which they were now making was based upon the principles of charity and philanthropy, for did they not seek to do good to all classes of the community!—(hear, hear.) Were not they the true Samaritans, who, when they found the poor drunkard wounded and robbed by strong drink, poured the oil of consolation into his wounds, and if he were hungry, fed him; if he were naked, did they not clothe him; and when they had restored him to the state of a rational human being, they took and made him acquainted with the one true Samaritan, who would blot out for ever all past transgressions, and give him a desire fraught with the hopes of immortality! Not only was their society calculated to redeem the drunkard, but they must not forget its great and important object was to preserve the temperate, and to teach them that they also were in a dangerous position. Here Mr. Rutter spoke strongly against what was called the temperate system, or drinking in moderation, and in illustration of his subject he gave an instance of a respectable lawyer in the West of England, who possessed considerable talent, and had married a lady of many accomplishments, by whom he had several children, but unfortunately he was addicted to temperate drinking, and, by degrees, by that habit, brought such poverty and misery into his family, that his wife actually died of starvation on a bed of straw, whilst he was out spending the very money which he obtained by pawning his children's clothes, given to them at the Sunday School, in drink. Mr. Rutter went on to say that it was moderate drinking which had brought them to that state, and, therefore, he trusted that the meeting would banish from their dwellings every kind of intoxicating liquor, lest indeed, they alas! should be overtaken in like manner—(hear, hear.) And if they found they had not sufficient resolution of themselves to carry this into effect, they were to pray to God, who, in his goodness, would give them strength and grace to resist the temptation until they were enabled entirely to abstain, and, by their example, induce their friends also to join in promoting this great and good cause—(loud cheers.)

The next speaker was the Rev. Dr. Beecher, of Cincinnati, the father of the temperance movement in America. After deprecating the system of preaching the Gospel in alliance with temperate drinking, the worthy doctor, alluding to the latter, said that all other obstacles had been surmounted, and if they could but surmount that, and lodge in the consciences and intellects of this densely-populated country, that temperate drinking would defeat and paralyse extensively the preaching of the Gospel, and render it nugatory, he thought it would have the desired effect, and the seeds scattered there would become an harvest, which would wave like Lebanon over the whole world—(cheers.) The effect of the success of this movement would be the germination of health, vigor, and enterprise in the nation; and it would be productive of labor, for like as the Gospel strengthened the intellect and formed the conscience, so would it concentrate the best energies of human nature—(hear, hear.) Indeed, it was always found that where the community were evangelised, there were they the most industrious, the most economical, wanted the least, and produced the most. No man ever became a drunkard by drinking two or three times; no man was ever born a drunkard. From the ranks of the moderate drinkers came the hosts of the intemperate. These furnished the standing army of demagogues, who relied for their power on those upon whom they perpetrated their mischief—namely, the standing army of the drunkards—upon those who think 'they had better reign in hell than serve in heaven, and they therefore went to the drunkard to place the infernal crown upon his head. After enlarging upon the baneful effects of the system of temperate drinking, urging that it led to drunkenness, Dr. Beecher concluded his remarks by saying that he had watched the progress of the subject for thirty-six years, and he had seen it falter, but never stop, and in every faltering the elastic power increased till it moved again, and received fresh support, so that it had now become an important and prominent movement—(hear, hear, and cheers.) He had not expected to have lived to see the effects he had, and he was rejoiced to think that the battle was nearly won. He had seen "the beginning of the end," and his heart exulted in what had been done—(loud cheers.)

Mr. F. Hopwood, of York, observed, that the great temperance question now occupied a very different position to what it did a few years ago.

* * * * *

The Rev. E. N. Kirk, of Boston, (U. S.) observed that the Convention which they had been holding was now drawing to its close, and the great services of that evening would virtually terminate it. Nothing remained to be accomplished but the formal transaction of a little business. He, therefore, felt they were at the termination of a most interesting and important session. They had passed four days, and Britons and Americans had met together, not in deadly conflict, but in fraternal congratulation—(cheers.) They felt that they had enjoyed the favor of Divine Providence, and were entering upon their work with fresh encouragement; and he, as one of the American delegates, begged to express their thanks to their British brethren for the distinguished courtesy that had been shown to them—(cheers.) The work which they contemplated was, by the help of God, to change the entire convictions, manners, and customs of their nation and of the world—(hear, hear)—to drive from off the face of the earth one of its most scourging evils; to dry up one of its most damning fountains—(cheers.) The whole array of wealth and the Legislature obstructed their way, besides the many individuals who were interested in the sale of intoxicating drinks, and they were not a few, nor to be despised—(hear, hear.) The whole habit and custom of society was against them; but they that were with them were mightier than they that were against them—(loud cheers.) Did he not believe that God was with them, he never would stir another step in the cause—(cheers.) But he did believe it, and, therefore, he went forth delighted to do his humble portion in that great work. That work, he thought, might be accomplished in four ways—by light, love, patience, and prayer. With these they would conquer the world. He urged the great importance of training up children in temperate habits. He said, that education should begin with the heart and the conscience. Convince children that a certain thing is wrong, and then pledge them to what is right. He expressed his shame and regret, in passing through the streets of London, to see so many trap-doors for the souls of men. They can and ought to be closed—(loud cheers.)

The Rev. D

should have pleaded for wings, that we might fly to some distant planet for safety for ourselves and our children. And yet such a spirit infests every gin-shop in London—(hear, hear.) Look at its victims! What a wreck of man! Look at him on his bed of straw, dying amid *delirium tremens*, in all the agony and despair of hell. Look at that burning ship on the ocean, amid the darkness of midnight; see the flames rolling up on high, the rigging, the sails all on fire; and behold those human beings rushing to and fro on the deck, in all the agony of wild despair, plunging into the yawning deep—a faint image of 30,000 drunkards in America, and 60,000 in Britain, hurried frightfully, year by year, to the bar of God—(cheers.) And yet for this tremendous evil there is a cure—a cure so easy, so simple, that we despise it; costing us nothing but the sacrifice of pride and fashion, and momentary gratification of appetite; saving us everything—money, health, morals, domestic quiet and public prosperity, and preparing the way of the Lord among all people. And I say it is our duty to adopt it, it is the duty of England, it is the duty of America, it is the duty of the Church, it is the duty of the world; and if we cannot fasten this on the conscience, we cannot do anything. Sir, there was a beautiful anecdote reported in our papers of your youthful Queen, I think in the first year of her reign, which gave us in America a high opinion of her Majesty, which I can assure you has in no degree diminished; it was this, it must have been true, for otherwise I cannot account for its existence—(laughter.) As one of her Ministers was urging upon her Majesty the expediency of a measure, her Majesty turned to him and said, "My lord talk not to me of expediency; is it right?"—(cheers!) And I should like to put the question to her Majesty, and her Majesty's Government, whether, when so much drunkenness, and pauperism and crime exists in this country, it is right for the manufactory of it to go on, and for Government to derive a revenue from it? Whether it is right for all, from the throne to the child in the Sunday-school, to keep up those drinking usages which occasion this misery? I should like to put it to every minister of the Gospel in these realms, whether, when intoxicating liquors do more than anything else to harden the heart, sear the conscience, hinder the spread of the Gospel, and send souls unnumbered to eternal death, it is right for the clergy to use them! I should like to put it, and I do put it, to every philanthropist and patriot, to every father and mother, whether it is right to continue in the use of that which may give thousands of children, and their own children, the inheritance of a drunkard's grave—(cheers)! Many tell us, moderation is temperance, sir. Moderation is moderation until the steam is up, and then the locomotive dashes onward with such fury that you cannot overtake it; and wife and children, and fortune and happiness, are all dragged onward, and dashed in pieces. Sir, it is not moderate drinking, but it is total abstinence from all that intoxicates, that is the only true principle of temperance, &c., &c.

* * * * *

The Rev. W. Reid, of Edinburg, confined himself to one point—namely, the interests of the young.

* * * * *

The Rev. Dr. Cox, of the United States, next addressed the meeting. He said, he had not before visited a theatre, but their cause the cause of man and God) was sufficient to consecrate any location. Amity with England, cooperating in humanising purposes, and brotherly reforms, was the aspiration of all the good and wise in America. We were come together to ratify the late treaty. There were moral ligaments capable of putting a stop to the brutalising massacres of war beyond the short-sighted ken of ordinary legislators. Still one sight distressed him, and he might denounce the gin-palaces of London, whence flowed a flood of poison which, if collected in one reservoir, would float a navy. Never was John Bull's example so estimated in America as now. Let England show the example, in throwing down those brutalising altars of the demon of all crime. He came to ask England to help America with her example; it was England taught America her rights. Let the mother country set a bright example to her daughter America—an example that would expand and encircle, as her vast empire did, every boundary of the globe—(cheers.)

Mr. G. S. Kenrick, of West Bromich, congratulated the advocates of the cause, at this great meeting, which he thought was an excellent omen of the ultimate and complete success of the principle of teetotalism in this country. The most effectual way of carrying out their principle was by the law of kindness and charity. There was no place in the three kingdoms that did so much honor to the cause as Ireland—(cheers.) He had travelled through that country, and he had never heard a word said against Father Mathew but from one publican. This was a fact which he attributed to the universal benevolence of that great man's character.

* * * * *

Professor Caldwell (Professor of Moral Philosophy,) of Dickinson's College, Pennsylvania, followed. He had been a working man in the cause of temperance for the last fourteen years. From his experience of the last four days in this country, he could see no difficulties or impediments that might not be overcome. In Pennsylvania the temperance cause had not been so triumphant as in other parts of America. By perseverance and individual effort, however, every difficulty could be overcome, to render their movement most successful. Bonaparte, on the field of Waterloo, observed that the English were the most stupid men he had ever seen, for they did not know when they were beaten—(laughter.) Their enemies, too, had frequently told them they were beaten, but the advocates of the cause were also so stupid as never to believe it. He hoped that they would continue in this state of stupidity. The clergymen of America had not always been advocates of this cause, for he had found sometimes the greatest difficulty to contend against from that quarter. However disposed they were to maintain a different opinion from him, he had always been met by them with the greatest courtesy, and a great many of them had actually signed the pledge before he had left their company. He could bear testimony to the disposition of the Wesleyans in America to support the cause, for he did not know one Wesleyan clergyman there that was not now a teetotaller. The teachers of the youth in the college were, every man of them, pledged to total abstinence. He hoped that the same progress as had been made in America, would be also made here, for he did not believe that there was any dignitary of the Church of England that they could not approach upon this subject. He should conclude by repeating a maxim that they had in America, which was—"Be sure you are right, and then go a-head"—(cheers, and laughter.)

Rev. Dr. Patton next came forward, and commenced by asking whether his hearers were teetotallers—(cries of "Yes.") Then they were his countrymen, and he would drink their healths—(here the reverend gentleman took a hearty drink from a glass of water, which caused a loud burst of cheers.) He maintained that religion could not get on well without temperance. His next proposition was that temperance could not get on well without religion. This was a maxim which he thought it would not be necessary for him to prove. Let the glorious hope of heaven, and the awful fear of hell, be brought to bear in aid of this great work. All drunkards were made out of moderate drinkers—(hear, hear.)

* * * * *

Mr. Richard Allen, of Dublin, was then introduced to the meeting, and commenced by saying that he felt himself exceedingly small when surrounded by so many learned and eminent men. He was an Irishman—(laughter.) He was speaking the other day to the parish priest of Arklow, who informed him that 700 of the poor fishermen there had taken the pledge, not one of whom had ever broken it. The parish priest of Trim informed him that out of 4,000 pledged teetotallers, there were only four who had gone back. He had stood with Father Mathew on the steps of the Custom House at Dublin, under the canopy of heaven, when, as far as the eye could reach, the crowd extended, and when the pledge was administered to large batches of people who came forward to take it. The consequences in Dublin were soon to be seen, for the prisons in the neighborhood were emptied of their usual inmates, and the utmost charity and propriety of conduct prevailed—[hear, hear.]

Mr. John Andrews, of Scarborough, then came forward. He reminded his hearers of the progress they had made in the cause since 1835, when he came to London with his friend John Livesey, for the purpose of forming a Total Abstinence Association. There was a great deal of charity and benevolence in this country, but that benevolence was in some degree improperly directed, for persons should rather make an effort to remove the cause of all this poverty and misery, which, to their credit, they were always ready to relieve, than to be encouraging the use of strong drink by their example and their apathy. Let there be no such thing as impossibility to deter them in their work, but let them buckle on their armor, and meet every difficulty as became men determined to free their country from one of the greatest evils that ever afflicted humanity—[cheers.]

Dr. Beaumont, physician of Bradford, next addressed the meeting. All were not aware that intoxicating liquors of every kind were of necessity unwholesome, for it was impossible they could be otherwise—[hear, hear.] He defied contradiction on the point, for no medical man had ever examined the subject in the way it ought to be examined, without coming to this conclusion. A patient lately consulted him upon the subject of teetotalism, asking him whether he should be benefitted by abstaining from all fermented liquor? to whom he replied by saying that he might as well ask whether he would not be benefitted by pure air. Alcohol must produce carbon in the stomach, and exhaust oxygen, and therefore must necessarily inflict the most serious injury upon the person who partook of those drinks. He hoped that the medical public would be henceforth the great teacher of teetotalism, and that there would be no necessity for further complaint against them for their indifference to this great question—[cheers.]

Mr. Henry Clapp, Jr., from Massachusetts, hoped that his friends around him would in future show as much regard for a man in the flames of strong drink as they would do if they saw a house in flames.

Mr. Frederick Douglass, a fugitive slave, from Virginia, next came forward, and was greeted with a burst of applause. He said, he experienced great pleasure in bearing his testimony to the benefits of teetotalism. He was not a delegate from America, for those who would be anxious to send him there in such capacity were slaves—[shame, shame.] He was sorry to say that there were three millions of his brethren kept down in a state of slavery—[loud cries of "shame, shame."] He loved the Americans; but they had neglected their duties towards their fellow-creatures, because they had "a skin not colored like their own." In 1842, when the temperance movement was making such immense progress among the white men, a great number of the black men had the wisdom and the courage [though the white men denied them the credit of possessing any of these virtues] to declare in favor of the movement. They walked in procession through Philadelphia on the 1st of August; and how were they treated? Why the Anglo-Saxons met them with shouts of contempt, and hurled brickbats and other missiles upon them—[shame, shame.] He did not mention this fact with a view of insulting his American friends here; but he wished that, when they went home to America, they would exert themselves, while advocating the cause of their white brethren, also to rescue the black man from the pit of slavery into which he was thrown—[tremendous applause.] The Chairman having whispered something to the speaker, there were loud cries of "No dictation," and "Go on," followed by loud cheering. The speaker, however, retired to his seat, but came forward again, in obedience to the unanimous call of the meeting, who greeted him with a tremendous burst of applause, accompanied with waving of hats and handkerchiefs, &c. He begged to assure his kind friends, that the chairman had not in the slightest degree sought to alter any sentiment that he was anxious to give an expression to; he was simply reminded by him that the time to which he was limited in his address had expired. He concluded by calling on the ministers of religion in this country to aid in effecting that progress in the movement which it had, through the instrumentality of the American clergy, already attained in the New World.

The Rev. Mr Kirk then attempted to obtain a hearing but was unable to do so for some time. The Chairman having interfered to restore order, the Rev. gentleman said, that Frederick Douglass had made an unintentional misrepresentation. From his observations, he was afraid that an impression had been left upon the public mind, that the temperance advocates in America had supported slavery—[cries of "No, no,"]. Then, if such be not the impression produced, he had nothing more to say.

J. S. Buckingham, Esq., in his address, dwelt on the misdirected energy of the Legislature.—They attend to the imagined death by cholera, and utterly neglect the thousands of victims to intoxication, and the miserable deaths occasioned by the gin-shops in London. He urged the meeting to apply practically the eloquent arguments they had heard with so much pleasure, by renouncing the poison. Improvement in mind, body and conscience would be the result.

After the termination of Mr Buckingham's Address, thanks were voted to the chairman, who briefly replied, and the meeting separated.

NEW PUBLICATIONS.

BOSTON; A POEM; Second Edition.

We are glad to see that a Second Edition of this little Poem is called for. Not that we would place it with the highest kinds of poetry. It pretends to no such distinction, and it would be as unjust to condemn it because it does not reach such a standard, as it would be to complain of an honest, intelligent, modest man, who faithfully fills some town office, because he has not the talents of an accomplished statesman. This Poem is an unpretending effort to celebrate some of the virtues of the good people of Boston. In its style it is more eulogistic than we could wish; but not more so than such works usually are. It is evidently sincere in its praises, and in poetic ability is superior to three quarters of the anniversary Poems which go off with eclat, while the sentiments which it contains are, we believe, all good. We are, therefore, glad that the first edition is exhausted, and hope that the second also may be profitably disposed of. It is thoroughly amiable in its spirit. It appeals to no unkind feeling, and contains nothing which a modest, well-educated, intelligent woman need blush to acknowledge that she had written.

THE LIBERTY CAP. By Eliza Lee Follen.

This is the sort of Anti-Slavery Tract that we rejoice to have circulated everywhere.

MRS. FOLLEN'S CHILD FRIEND.

The September number of this little work is unusually interesting, and comes very near to our notion of what such a work should be.

TO CORRESPONDENTS. Received of a subscriber at St. Louis, $5 Phœnix Bank Hartford, and $3 Seneca Co. Bank, Waterloo, in full for his Christian Register to Jan. 1, 1847.

Subscribers in Northfield, Mass., will please pay their subscriptions to Rev. O. C. Everett, who, on their so doing, will hand them receipted bills.

☞ Subscribers in the principal towns in Maine are informed that the Publisher will call on them soon, probably in the course of the ensuing week. A continuance of their subscriptions is respectfully solicited; and if any expect to be absent, they will do the Publisher a favor by leaving directions for the adjustment of their accounts.

MISCELLANEOUS ITEMS.

☞ We make no record of crimes as matters of news or to gratify that poor and misdirected curiosity which feeds on the depravities of man. But we copy the following to show that this city is growing in something else than outward prosperity,—and that unless active and energetic —wise and Christian efforts are made to prevent the increase of wickedness, all our wealth and luxury bids fair to grow rank in the midst of no small amount of moral corruption.

CRIME AMONG YOUTH. There are, at the present time, confined in the jail in this city no less than *twelve* boys under the age of 18, who have been committed by Justices of the Police Court, to await their trials for various crimes with which they have been charged. Gangs of boys roam the streets every night, seeking for opportunities to plunder. These are not all boys of vicious parents, but such as have grown up in habits of idleness and criminal indulgence, and have entirely set at nought parental control. Many of them are known to subsist by their dishonest pursuits, not even visiting the houses of their parents and guardians, except to find shelter from the officers of justice, and protection from the consequences of their crimes. During the summer nearly every shop in the lower part of Broad street has been broken open, chiefly by these youthful depredators; and the robberies and burglaries which from day to day occur, have thoroughly alarmed our citizens as to the safety of their lives and property. [Traveller.

☞ The London correspondent of the Atlas makes these remarks on *the disease among potatoes*. The picture is a sad one.

It is now a well authenticated fact that the potato crops in England and Ireland are already nearly lost, by the same disease that spread so widely last season. There is not a field in either country that is not either totally or partially blasted by this pestilential disease. The very *swine* will not eat the diseased potatoes, and yet the poor people are compelled to eat them or starve! Whenever this is the case a very fatal fever rages and sudden deaths occur. It is stated that diseased potatoes act upon the human frame as a slow poison, which eventually destroys life. In some villages, where blighted potatoes have been eaten, the English cholera prevails to an alarming extent, and the inference is that this diseased food produces the cholera. It is stated that on fields where *guano* has been extensively used the disease is more destructive to the potato. Even the leaves of young and healthy trees have been affected where potatoes have been planted. They wither suddenly and fall off. The smell emitted from the fields is described as most offensive, and a kind of smoke arises from the ground, like a thick mist. What the legions of poor people in England and Ireland will exist upon it is impossible to say; unless government again purchases large quantities of Indian corn for their relief, they will be in a most deplorable condition.

ADVANCE OF PROTESTANTISM. A letter has just been received at the office of the American Tract Society, dated Constantinople, June 6, 1846. After some facts in regard to the persecution, the missionaries speak of *its results*, they name three; first, *Religious liberty*. The principle that men are not to suffer for their religious connections has been put to the test, and the missionaries think has emerged with new strength and beauty from the storm of persecution.

Another result respects the native brethren themselves—their greater decision as to religious character.

It is added, as a third result, that after the effect of the persecution has passed away, the missionaries will be able to give greater circulation to their religious publications.

The Williston Seminary, East Hampton, Mass., has in its classical course 218 pupils; English, 324; whole number, 542. This institution was founded by Hon. Samuel Williston, and has a cash fund of $15,000. The founder has in all, given to it $50,000.

FOR THE "TOILING MILLIONS." We are happy to announce that Mr. Wright, the Agent on Suffolk Corporation, has erected a bath house for the operatives in his employ. Forty availed themselves of its benefits the first day it was opened. There is one fitting up on the Tremont. We had expected John Avery to take the lead, but he will not be behind. [Lowell Voice of Industry.

Rev. Dr. Waterbury was installed as pastor of Bowdoin street Church, in this city, on Thursday evening, 3d inst.

REFORM IN THE THEATRES. Last week a hearing was had before the Board of Aldermen, relative to the licenses to be granted to the different Theatres in this city. George B. Emerson appeared in behalf of the remonstrants, who asked that in licenses to be given, the following restrictions should be imposed:

1st. That no intoxicating liquors should be sold, and to effect this, that no drinks of any description should be sold within the walls of the Theatre.

2d. That no separate entrance should be allowed to the third row, only one common entrance.

3d. That boys and girls should not be admitted unattended by their parents or guardians.

4th. That no woman, adult or young, should be admitted unattended.

Mr. Emerson briefly addressed the Board upon these points, and was followed by Messrs. W. T. Eustis, Deacon Grant, Dr. Channing, Geo. G. Channing, and Rev. Mr. Burton.

Nathan Hale, Jr., and E. G. Austin, Esqs., appeared for the petitioners for licenses—the former for the Boston, and the latter for the National Theatre. [Journal.

The Board have adjourned their decision until they can make a personal inspection of the theatres. They would have done no harm in our opinion by granting the prayer of the petitioners at once. They ask only what common sense shows to be necessary to common decency.

FROM EUROPE. The Britannia arrived at this port at noon on the 3d inst, 14 1-2 days from Liverpool.

Among the passengers were the Hon. Louis McLane, late minister to England, Rev. Wm. N. Rogers of the Winter street church in this city, and Samuel Lover, the Irish author.

The political and commercial news is not important.

The Cambria's last passage home was made in *ten days and eighteen hours!* The potato crop, especially in Ireland, is said to be almost entirely ruined by the disease: great suffering among the poor is anticipated from this cause.

THE WORLD'S TEMPERANCE CONVENTION. This Convention commenced its annual session on the 4th ult., at the City of London Literary and Scientific Institution, Aldersgate st. About two hundred delegates, from various parts of England and America, were present. Much of the time was occupied in statistical accounts of the progress of Teetotalism, and in diluting anti-alcohol resolutions, deemed too strong as originally presented to the Convention. One long resolution, which seemed to embody all the smaller ones, was passed, giving it as the opinion of the Convention that a knowledge of the deleterious effects, physical, moral, and religious, of alcohol in its various shapes, would operate effectively in promoting the Teetotal cause; that total abstinence is the only effectual protection against the consequences of intemperance, &c. On the 7th, there was a "great demonstration" at Covent Garden Theatre; the elite of the delegates being selected for speakers.

THE MARQUESS OF WATERFORD has been dangerously ill. But slight hopes are entertained of his ultimate recovery, as he is very seriously affected with paralysis.

This is the *nobleman*, we believe, whose course of prodigality and reckless dissipation, in this country and at home, was duly chronicled in the newspapers a few years since. He was celebrated for his debauchery—fool-hardiness on the race course—aristocratic achievments in the way of twisting off knockers and bullying the police, &c., &c. Such gentlemen are apt to end their heroic career with a *paralysis* of both body and soul.

DEATH OF THE BISHOP OF KILDARE. The venerable Dr. Charles Dalrymple Lindsay, who for for forty-two years presided over the see of Kildare, died on the 18th ult., near Dublin, after an illness of about fifteen days. By his death the bishopric becomes extinct as a separate see, and will henceforth be united to that of Dublin, the revenues to be handed over for the uses of the Ecclesiastical Commission. The deceased prelate was brother to the late Earl of Balcarras, and had reached his 87th year.

SWITZERLAND. *Mont Blanc.* According to letters from Switzerland, the excessive heat has caused the snow to melt from the tops of the mountains. The summit of Mont Blanc is now a bare rock, a sight not seen for many years. Some of the rivers have swollen in consequence and overflowed their banks.

ROME. Cardinal Gizzi has been appointed to the post of Secretary of State. He is charged with the supreme direction of the Government.

The proceedings of the new Pope have excited demonstrations of gratitude.

It is stated that, by the late amnesty, no less than 6,000 persons have been enabled to return to their homes. At Rome alone, 900 persons were set at liberty.

The Pope has granted a privilege to an Italian Anglo Company for the construction of Railways in the Roman States.

Letters from Florence of the 6th ult. mention that it was the intention of Cardinal Gizzi, the new Secretary of State, to secularize the Government of the papal dominions.

INAUGURATION OF THE MONUMENT TO SIR WALTER SCOTT. *Edinburgh, Aug. 15th.* The inauguration of the splendid monument erected in this place to the memory of Sir Walter Scott took place to-day, and as the occasion was regarded as a truly national one, multitudes of people were collected from all quarters to witness the interesting ceremonial. Unfortunately the day opened most unpropitiously, and till after one o'clock the rain descended almost without intermission. Happily, however, the sombrous clouds began to clear away about two o'clock, and for a short period a respite was obtained from the pelting of the pitiless rain. It was all the more grateful that this happened at the very time when the procession was about to move from the place of marshalling. The day was very generally observed as a holiday, and but for the broken state of the weather, all seemed desirous to render homage to the memory of the great novelist, whose writings have added so much lustre to his native city. [Cors. London Chron.

MASSACHUSETTS BOYS. Two gentlemen who met in Westfield, at the dedication of the Normal School House, last Thursday, were recalling in conversation the occasion of their first visits to that village. One of them was the son of a blacksmith, and was bred to the trade of a hatter, but manifesting a strong inclination for study, subsequently entered a law office, and stated that he first came to Westfield at that time to take some depositions in a pauper case. The other gentleman stated that his first visit was connected with a pauper case also—he too was a poor boy, and had come down from Sandisfield, about 25 miles, on foot, to see if he could get some work in Westfield. The chief interest of this statement is the fact that this gentleman is now at the head of a flourishing theological seminary in the eastern part of the State, and the blacksmith's son, and hatter's apprentice, is the Governor of the Commonwealth. [Springfield Gaz.

At the last Commencement of Harvard University the following *honorary* degrees were conferred:

That of *Master of Arts* (A. M.) on Mr. Nathaniel Barker of Bellevue, Georgia; Col. John Milton Fessenden of Boston; and Rev. James Means, Principal of the Lawrence Academy, Groton.

That of *Doctor of Laws* (LL. D.) on Benjamin Rand, Esq., Boston; Hon. William Campbell Preston, President of Columbia College, South Carolina; Hon. Henry Black of Quebec, Judge of the Court of Vice Admiralty; and Hon. ThomasGrenville, London.

That of *Doctor of Divinity* (D. D.) on Rev. Alexander Young of Boston, and Rev. Leonard Woods, Jr., President of Bowdoin College.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Framingham,	$28 00
From Miss Ann Kuhn, Annual Subscription,	1 00
From Auxiliary Association in Tyngsboro',	5 00
From C. Thomas Esq., of Tyngsboro', a Donation,	3 00
From Geo. Lord, Esq., of Kennebunk, balance of subscription for Life Membership,	6 00
From Unitarian Society in Wilton N. H., of which $30 is to constitute Rev. Wm. A. Whitwell, a Life Member,	56 80
From Mrs Richards Child,	50 00
From Ladies Sewing Circle in Canton, to constitute Rev. Benj. Huntoon, a Life Member,	30 00
From Auxiliary Association in Billerica,	18 00
From Unitarian Society in do.	14 57
From Auxiliary Association in Topsham,	7 00
From do. do. in Leicester, additional,	1 00
From do. do. in Deerfield,	20 00
From a Lady for a Scholarship at Meadville,	30 00
From the Church of the Disciples in Boston,	196 00
From Deacon James Draper, of Wayland, for the West,	10 00
From Auxiliary Association in Rev. Mr. Sewell's Society, in Scituate,	12 00
From P. Putnam, Esq., of Franconia, N. H., Donation,	10 00
From Society for Christian Benevolence, in Rev. Mr. Lincoln's Society, Fitchburg,	50 00
From Hawes' Place Society in South Boston,	145 00
From Hon. C. H. Atherton, annual subscription,	20 00
From Hon. Samuel Hoar, annual subscription,	20 00
From Auxiliary Association in Dublin, N. H.,	17 00
From Wm. C. Shaw, Esq., of Baltimore,	30 00
From Auxiliary Association in Uxbridge,	21 00
From Rev. Mr. Whitman's Society in East Bridgewater,	11 56
From Auxiliary Association in Sudbury,	10 00
From First Congregational Society in New Bedford,	179 00
From Auxiliary Association in Wilton, N. H.,	23 00
From Auxiliary Association in Brooklyn, N. Y.,	70 00
From Mrs. Lydia L. Walker of Leominster, to constitute herself a Life Member,	30 00

N. B. The Treasurer may hereafter be found at No. 56 Pearl street.

*** We learn from the Boston Post, that Mr. Thos. Star King was ordained Pastor over the Universalist Church in Charlestown, on Sunday evening, 5th inst. He is the son of a former minister of this Society, the predecessor of Rev. E. H. Chapin who preached for the first time in Charlestown on the evening of the interment of Mr. K., Senior. Mr. Chapin preached the Sermon at the ordination of the son and alluded in a touching manner to the circumstances under which he commenced his labors and expressed his gratification that he should have sprung from the bosom of the Society over which he was now about to labor.

NEW SOCIETY IN CAMBRIDGE. We learn that the new Unitarian Society in Cambridge, to which the Rev. A. B. Muzzey has been ministering, was legally organized on Monday evening last.

The Thursday Lecture was preached this week by Rev. Mr. Bartol, of this city, from Luke xiii. 26—7. "Then shall ye begin to say we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not, whence ye are. Depart from me all ye workers of iniquity."

Subject—Difference between nominal Christians and real Disciples.

☞ WORCESTER ASSOCIATION. The next meeting will be held, in conjunction with the Worcester West Association, at the house of Rev Mr May in Leicester, on Tuesday, Sept 15, at 5 o'clock P. M.
s12 H. WITHINGTON, Scribe.

☞ THE WORCESTER WEST PASTORAL ASSOCIATION will meet with the Worcester Association at Leicester on Tuesday, Sept. 15th, at 5 o'clk. P. M. H. F. BOND, Scribe.
s12

☞ UNION PASTORAL ASSOCIATION. The next meeting will be with Rev. J. H. Morison, at Milton, on Tuesday, Sept. 15th, at 11, A. M.
An Omnibus will call at Crosby & Nichols's, at 10½ A. M.
s5 SAML. OSGOOD, Sec'y.

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer of the American Unitarian Association has removed to No 56 Pearl street. s29

MARRIAGES.

In this city, on Tuesday, Sept 8th, by Rev R. C. Waterston, Mr John T. Kendall to Miss Susan H. Reed, both of Boston.

On Sunday evening, at the Central church, by Rev Mr Richards, Mr Joseph Souther of Richmond Va, to Miss Hnanah J. McNear, of Boston.

On Sunday, in Harvard street church, by Rev Mr Banvard, Mr William H. Lane, to Miss Emily N. Weare.

By Rev Mr Streeter, Mr Stephen Purington, to Miss Rebecca Hall, both of Charlestown.

On Thursday evening, by Rev A Gushee, Gilbert L Talbot of Boston, to Mary A Briggs of Dighton.

At Charlestown, by Rev Mr Blaine, Mr Enoch J. Clark of Boston, to Miss Susan L. daughter of Mr Thomas C Byron of C.

In Berlin, Sept 9, by Rev Mr Allen of Northboro', Mr James M. Simonds of Worcester, to Miss Augusta H. Phelps.

At Norwich, Conn., by Rev Mr Morgan, Mr Stephen Curtis, of Fall River, to Miss Matilda, daughter of Hon Samuel A Turner of Scituate.

At Albany, Sept 1, Mr. John Temple of East Cambridge, to Miss Abby H Whitney of Watertown, Ms.

On Saturday, at the Astor House, N Y, by Rev D. L. Ogden, Milton H. Sanford of Medway Mass. to Miss Cordelia Riddle of Boston.

In Danvers, last Sunday evening, by Rev J. Prince, Mr Augustus Hammond to Miss Eliza L. Millett, both of Salem.

In Newbury, Mr P. K. Hills of Newburyport to Miss Mary P. Gerrish of Newbury.

In Medway, Joseph Jackman, Esq. of Newbury to Miss Susan M. Hart of M.

In Newburyport, on Sunday morning last, by Elder Daniel P. Pike, Mr Ebenezer Page, to Miss Sarah E. Griffin.

In Leicester, by Rev J. W. Mowry, Mr Aaron Sampson of Leicester, to Miss Harriet A Cogswell of L.

DEATHS.

In this city, on Saturday evening last, Miss Mary Hooton, 76.

6th inst, Mary Connig, 77.

Sept. 5th, Miss Hannah A. Morse, formerly of Cambridge.

On the 5th inst, of consumption, Charles William, eldest son of Hugh H. Tuttle, formerly of Portsmouth N.H. aged 18 years.

At Roxbury, 3d, Charles Sylvester, only son of Mr S. Bowman, 22½ mos.

At Somerville, Mr Luther Mitchell, 37½.

At Waltham, 20th ult, of typhus fever, Miss Nancy M. J. Bells, 19 years.

At Chelsea, on Saturday morning, Dr John Locke, formerly of Portsmouth, N.H.

At Dorchester, 1st inst, of consumption, Mr Stephen Hall, 48 years.

At Milton, Aug. 31, Mr John Jacob Myers, 86.

At Cambridgeport, on Friday evening, 4th inst, Mr Henry Childs, 22, eldest son of Mr Nathan Childs.

In Lincoln, 7th inst, Mary, youngest daughter of Mr. Ephraim Flint, aged 19 years.

At Ashby, 3d inst., of typhus fever, Mr Francis Wyman, 35 yrs.

At Potsdam, N. Y., Mrs Deborah Stow, widow of the late Peter Stow, Esq. of Newport, and mother of Rev Baron Stow of Boston, 71.

In Haverhill, Mr Job Tyler, 42. Mr John Gladsberry, 46.

In East Haverhill, Mrs Mary Tompkins, 80.

In Newburyport, on Sunday evening, Sarah Bagley, daughter of Mr Joseph Tappan, jr. 18.

In Worcester, Aug. 31st, Mrs Betsey, wife of deacon Martin Jacobs, 38.

THE UNITARIAN, No. 4. The Unitarian and Foreign Religious Miscellany, devoted to the explanation and defence of the principles of Unitarian Christianity. Edited by Rev Geo. E. Ellis.

—CONTENTS—

An Essay on Revival History.
Congregational Psalmody.
Thoughts on the Doctrine of Original Sin.
Review of Wilson's Unitarianism.
Learning of the Clergy in the Sixteenth Century.
What Ecclesiastical History should be.

Published Monthly. Price one dollar a year. Subscriptions received by JAS. MUNROE & CO., 134 Washington, opposite School street. 3t s12

WAVERLY NOVELS, CHEAP. Boston Edition, revised and corrected, with a general preface, an introduction to each novel, and notes, Historical and Illustrative, by the Author. The subscribers having purchased the balance of the edition of Waverly Novels will sell the setts for the low price of sixteen dollars, in neat half morocco, double lettered, 54 vols bound in 27.
JAMES MUNROE & CO., 134 Washington, opposite School street. s12

MR. AND MRS. G. WILKES' BOARDING AND DAY SCHOOL, for a limited number of Young Ladies, No 29 Bowdoin street, Boston.

This establishment will re-open after the present vacation, on Monday, 21st September. Parents and Guardians desirous to place their children and wards, are respectfully requested to apply for admission into the School early in Sept.

REFERENCES.—Rt. Rev. Bishop Eastburne, Daniel Sharp, D. D., Rev Edward N. Kirk, Rev Baron Stow, Rev R. W. Cushman, Hon. Abbott Lawrence, Samuel Walley, Sen., Esq., Jonathan Forbush, Esq., Boston; Hon. Isaac Livermore, Cambridge; Isaac Winslow, Esq., P. Wainwright, Esq., Roxbury; Rev. Alfred L. Baury, Newton, L. F.; Daniel L. Carroll, D. D., New York; Rev John Owen, New York; Rev. J. Pierpont, Troy, N. Y.; Col. Sherburne, U. S. A., Philadelphia; Rev. Hiram P. Goodrich, Jefferson City, Mo. is2wos4w a29

VALUABLE UNITARIAN BOOKS. Buckminster's Sermons and Memoirs, 2 vols 12mo:
Greenwood's Sermons, with Memoir, 2 vols 12mo:
Channing's Complete Works, 6 vols 12mo:
Dewey's Complete Works, 1 vol 8vo:
Memoir of the Life of H. Ware, Jr., 2 vols 12mo, 2d edition:
Works of Rev Henry Ware, Jr. D.D., 2 vols 12mo:
Memoir of Rev Noah Worcester, by H. Ware, Jr., 12mo, portrait:
Memoir of Oberlin, with Introduction, by H. Ware, Jr, 2d ed, 2 steel plates:
Palfrey's Sermons, 2d ed, 12mo:
Norton's Statement of Reasons, 12mo:
Noyes's Translation of the Prophets, 2 vols 12mo:
Livermore's Commentary on the Gospels and Acts, 2 vols 12mo:
Noyes's Translation of Job, with Notes, 2d edition, 12mo.
Letters to Relatives and Friends on the Trinity, 2d 12mo:
Peabody's Lectures on the Christian Doctrine, 2d ed, 12mo:
Canticles, Ecclesiastes, &c., with Notes, by Dr. Noyes, 12mo:
Book of Psalms, with Notes, by Dr Noyes, new ed, 12mo:
Endeavor after the Christian Life, by Rev James Martineau, 12mo:
Burnap's Expository Lecture, 12mo:
Palfrey's Lowell Lectures, 2 vols 8vo:
Lectures on the Jewish Scriptures and Antiquities, by Palfrey, 2 vols 8vo:
Dewey's Discourses on Hyman Life, 12mo:
Priestley's Views, with Memoir, by Ware, 12mo:
Christian Examiner, complete in 33 vols, 8vo:
Worcester's Last Thoughts, 16mo:
Wilson's Concessions and Scripture Proofs, 2 vols 8vo:
Greenwood's Sermons to Children, 16mo.

☞ The above, with many other Unitarian Theological Books, are published by JAMES MUNROE & CO., and with all other Unitarian publications, for sale at the lowest prices. 3t s29

NEW BOOK. This day published—The Miscellaneous Writings of F. W. P. Greenwood, 1 vol 12mo, cloth.
For sale by JAMES MUNROE & CO., 134 Washington, opposite School St. 3t s5

GREENWOOD'S MISCELLANIES. The Miscellaneous Writings of F. W. P. Greenwood, D.D. containing a Journal of a residence in England, and Essays, 400 pages 12mo.
Just received by CROSBY & NICHOLS, 118 Washington st. is3t s5

GREENWOOD'S HYMNS—2d-hand copies.—Just received, 50 copies of Greenwood's Hymns, which will be sold low if applied for soon.
CROSBY & NICHOLS, 118 Washington st.
s5 is3t

CHANNING'S THOUGHTS. Thoughts selected from the Writings of William E. Channing, D.D., 160 pages, 32mo.
This day published by CROSBY & NICHOLS, 118 Washington st. is3t s5

BATES' PATENT
Sliding Top Chamber Shower Bath.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the suface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population. JOHN C. WARREN.
Boston, April 2, 1845.

[From Dr. Geo. Hayward, Professor of the principles of Clinical Surgery in Harvard University.

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use. GEO. HAYWARD.
Boston, April 7, 1845.

[From Dr. J. W. F. Lane.]

Boston, March 1, 1845.

The functions of the digestive apparatus and of the skin are so intimately connected, that the disturbance of the former frequently results solely from impediments to the due discharge of the duties of the latter. From inattention to cleanliness of the whole surface of the body, and from a want of more frequent general ablution, the minute pores of the skin become blocked up, so that the proper evaporation can no longer take place. To obviate these difficulties, and the diseases originating from them, no measure is perhaps so well adapted as the shower bath, properly regulated.

The patent Bath of Mr Bates, manufactured by L. V. Badger, is an article not only well adapted to all the cleanly purposes of the body, but so combines neatness and elegance as to be an ornament to any chamber.—The day cannot be far distant, when it will be deemed as essential to furnish the dressing room with one of these, as it formerly was with the wash-basin, and the advantages to the health resulting from the change, will soon make themselves apparent.
J. W. F. LANE, M. D.

[From the Hon Harrison Gray Otis, Boston.]

Mr. L. V. Badger: Sir,—In reply to your note, I am quite ready to say, that I have used your Vapor Lamp, in connection with a chair and curtain, which was originally furnished with a spirit-burner, and that I prefer yours altogether, as it may be placed at a distance from the other apparatus with perfect safety.

I am respectfully yours, &c.
H. G. OTI